

MOSES  
His fight of Canaan:

With  
SIMEON his Dying-Song.

Directing  
How to live holily and dye happily.

---

BY  
Steven Jerome, late Preacher  
at St. BRIDES.

---

Seene and allowed.

---

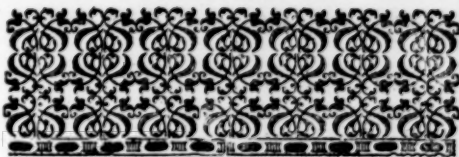
*Nascentes morimur, finisq; ab origine pendet.*



LONDON:  
Printed for Roger Jackson, and are to be solde at his  
Shop, neare to the Conduit in Fleetstreete. 1614.







## The chiefe Contents of the two subsequent TREATISES.

---

*In Moses his sight of Sion, these things  
are obseruable.*

- <sup>1</sup>  
**T**HE Case of the Inheritance of Daughters propounded. page 1  
<sup>2</sup> How Cases are wisely to be carryed before the Magistrate. pag. 3  
<sup>3</sup> The true Rule of iudging Cases, Consultation with God. pag. 4  
<sup>4</sup> The Case adiudged, and spiritually applyed. pag. 6  
<sup>5</sup> Moses is forewarned to dye, and how God forewarnes vs. pag. 9  
<sup>6</sup> All must dye. 13  
<sup>7</sup> God prepares his Children to dye, as hee did Moses, by shewing them Canaan. 14  
<sup>8</sup> Moses his obedience to Gods summons a pattern to vs. 15

## The Contents.

- 9 *Fifteene Resemblances of Death to Sleepe.* 16
- 10 *Fine Considerations to imbrace Death as willingly, as we sleepe naturally.* 23
- 11 *Sixteene Comforts against the feare of Death, in these ensuing particulars.* 35
  - 1 *GOD who infused the Soule, calls for it againe.* 36
  - 2 *Sinne the sting of Death is taken away by Christs death.* 37
  - 3 *God as a Father, is present at the death of his Children.* 39
  - 4 *Death is no death but a dissolution to the godly.* 41
  - 5 *The Saints shall know, and enioy their friends in glory.* 43
  - 6 *Death frees the soule from her spirituall enemies.* 44
  - 7 *It deliuers from euils present and to come.* 47
  - 8 *It ends Sinnes Consults with Heauens Triumphs.* 48
  - 9 *It frees vs from conuersing with the wicked.* 51
  - 10 *It secures vs from corrupting by the wicked.* 55
  - 11 *It secures from the malice of the mighty.* 56
  - 12 *Our good name is cleared in Death, which calumny ecclipsed in life.* 57
- 13 *Death*

## The Contents.

- |  |    |
|--|----|
| 13 Death tryes and declares the sinceritie and measure of grace.           | 63 |
| 14 It is the inheritance of the Saints as it is the terrour of the wicked. | 64 |
| 15 The Christian should in death desire Christ who by death desired him.   | 71 |
| 16 Death is the common Inne of all flesh, where the Saints are refreshed.  | 75 |
- 

In Simeons dying Song these are the  
chiefe Notes, both from the  
Doctrines and the Vses.

- T**HE force of Examples eyther for imitation  
of Vertue, or detestation of Vice. 77
- The vaine Songs and Sonnets of our age iustly re-  
proued. 79
- Our singing as corrected, so directed. 80
- The ground of all our reioycing must be in and for  
Christ. 81
- The sensuall and sinnefull ioyes of worldlings iustly  
taxed. 83. 84. &c.
- Wee must be truely thankfull for Christ. 86
- Tenne Reasons to incite vs to the duty of gratula-  
tion, with the vses. 88. 89
- The great mistery and greater mercy of Christ in  
carnate. 92. 93. &c.
- Wee must be borne againe to CHRIST, and  
bee
- A 3

## The Contents.

*and hee borne in vs, as hee was borne for vs,*

95

*The glorious Name of the Lord must not be vsed  
upon euery triuiall occasion.*

97

*How bootlesse it is for the wicked in death to cry  
Lord, Lord.*

99

*The godly haue diuers raptures and secret ioyes in  
life and death.*

101

*These Ioyes demonstrated in sixe particulars.*

103

*Three Reasons of these extraordinarie Rauish-  
ments.*

105

*Worldlings farrewide that thinke Christians Me-  
lancholicques and comfortlesse.*

106

*Foure Comforts of the Christian which the world  
neyther knowes nor feeles.*

107

*All the Patriarkes and Prophets, since the pro-  
mise, haue expected the Messias.*

110

*Wee see Christ more clearely then the primitiue  
Saints.*

111

*How Christ came to them, how to vs.*

112

*How wee should entertaine Christ, with Redargu-  
tion and Commination of the Iewes and our  
ingratitude.*

113

*Our desire of long life must be simply to glorifie  
God.*

116

*Reproofe of the worlds practise in Ministers Ma-  
gistrates, Masters, and all sorts, ayming at  
themsclues, not God.*

120

*The better Christian the more willing to dye.*

126

Twelue

## The Contents.

<i>Twelve Reasons which cause this willingnesse.</i>	127
<i>The point applyed by examination.</i>	133
<i>Christ most willing to dye of all the Sonnes of men.</i>	135
<i>Seauen Reasons why Death is unwelcome to the wicked.</i>	136
<i>Wicked men may die willingly for sinister respects as Heretiques haue done.</i>	143
<i>Five meanes to be vsed to make vs willing to our dissolution.</i>	144
<i>God manifests his presence at the death of his, three wayes.</i>	148
<i>How God workes in sinne permissiuely, disposingly, &amp;c. but neuer workes sinne.</i>	151
<i>Euery death, for Time, Place, Matter, Manner, is determined by God,</i>	153
<i>Iust inuectiues against Heathenish Fortune.</i>	157
<i>The rash censures of men concerning diuers deaths condemned.</i>	160
<i>Comforts in that God sees the cause and effect of euery mans maladiie.</i>	161
<i>Patience perswaded, in that it is Gods rod which strikes.</i>	162
<i>No meanes can protract or detract from our dayes, besides their limits.</i>	164
<i>Foure maine Obiections answered.</i>	165
<i>Meanes must be vsed both for life temporall and spirituall, notwithstanding Gods decree.</i>	168
<i>Unlawfull for any priuate man to take away life from himselfe or others.</i>	170

## The Contents.

Twelve dissuasive arguments against Selfe-murther.	171
The sinner reprov'd, and the frequencie of a displeased.	174
Twelve things from experience and Heathenish examples occasioning selfe-killing.	179
How to prevent this sinne.	188
Every obstinate sinner from causes naturall and supernaturall accused of selfe-murther.	189
The chiefe delight and desire of every man must be to be Gods Servant, with foure reasons why.	196
Multitudes that live under the meanes, are ignorant how God should be served.	201
Multitudes reprov'd that have as little will as skill to serve God.	202
How few ayne at Gods service in all their wayes, expostulated in particulars.	210
Civill honest men most enemies to Gods true Servants and sincere service.	216
Many in the rancke of Christians serve the Diuell and their owne lusts.	218
All the members that have served sinne directed to serve God.	221
Six Motives perswading to serve God.	
1 From the end of our Creation,	227
2 From our Preservation.	231
3 From our Vocation.	233
4 From our Redemption.	235
5 From	

## The Contents.

5 From our Profession.	237
6 From the Reward.	ibid.
First Reward of Gods service Wealth and Riches.	238
Second, Honour and Dignitie.	239
Sinne brings shame and all other iudgements.	240
Gods hand upon his enemies in many iudgements.	243
Holinesse is the way to Honour.	245
God is most liberall of all Masters.	246
Gods seruants best rewarded and regarded in eight particulars.	248
God grants the suites of his seruants.	252
The godly haue a taste of Heauen here, enioyed hereafter.	253
God blesseth the wicked oft for his seruants sakes.	255
God deliuer his seruants from generall iudge- ments, sixe wayes.	257
God and Sathan cannot be serued together.	258
The case of Sathans captiues opened.	259
Seauen Reasons why the godly must dye as well as the wicked.	263
Tenne sins that haue pronoked the Lord to sweepe away the wicked.	268
That all must dye, exemplified, and amplified, by many instances.	269
The deaths of the worlds Worthies of all sorts, epi- tomized.	274
Five naturall causes of death.	282
Death	

## The Contents.

<i>Death is as inexorable as vnresistible, with his Trophies ouer all.</i>	283
<i>We must not too much loue this life, which we must shortly leaue.</i>	287
<i>Those that loue life, must hate Sinne, the cause of death.</i>	289
<i>Death onely makes the Princee and the poore man equall.</i>	291
<i>Deaths effect in equalizing all, illustrated by six fi- milies.</i>	296
<i>Sixe Reasons, further shewing the necessitie of dy- ing.</i>	299
<i>How euen in lining wee dye, and are dead in part.</i>	301
<i>By how many meanes we dye.</i>	304
<i>Diuers examples of seuerall sorts of deaths, violent and naturall.</i>	305
<i>Some cut off in the midst of their lawlesse lusts.</i>	309
<i>Our dayes abbreviated, in respect of the long lines of the Patriarkes.</i>	316
<i>Foure causes of the long continuation of things.</i>	318
<i>Because our life is short we must spend it well.</i>	319
<i>Our many sinnes to be mourned for, and why.</i>	320
<i>The practise of Epicures and profane men reprobred and threatned.</i>	321
<i>How wee must sow in teares in this short seed-time.</i>	323
<i>Further vse to be made of our short time.</i>	325
<i>Our life is laborious and miserable: euery calling hauing his crosse.</i>	328
	No



## The Contents.

No place priuiledged from foure things: 1. Sathan tempting: 2. The hearts wandring: 3. Ill tongues biting: 4. The world crossing.	330
Examples of humane calamities.	331
Twelue meanes to get that peace with God which the world wants.	334
The vanitie of life, with all the things in life, truly discovered.	336
The world truly described by eleauen similies.	340
How Christ in his practise crossed all the worlds proceedings.	342
The benefits of death to a Christian vnder the Crosse.	343
God oft calls away the best soonest.	345
How death is fearefull and not fearefull.	347
Death is onely a departure out of life, not a small destroyer.	348
Eight Arguments, prouing the Resurrection of our bodies.	351
Illustrations from Nature that our bodies shall rise.	352
Foure Reasons besides from the Word.	354
The Christians comfort in the consideration of our Resurrection.	355. 356
That wee may rise ioyfully we must liue holily, in tenne particulars.	359
Tenne Arguments to proue the soules immortality.	362
Seauen moe, from the Word.	364
Death unmasked, what it is to the godly.	365
Reprooffe	

## The Contents.

<i>Reprooſe of thoſe that reſpect the body more then the ſoule.</i>	367
<i>The ſervants of God alwayes dye in peace.</i>	369
<i>The godly oft haue their deſires at, before, and in their deaths.</i>	372
<i>The very laſt words recorded, which the Saints uttered in their death beds.</i>	374
<i>How great men haue liued and dyed good men.</i>	377
<i>Reasons why the godly depart in peace.</i>	379
<i>Nine Obiections answered, that ſeeme to contradict the peaceable departure of the Saints.</i>	380
<i>Nine Reasons that his death may be good that dyes of the Plague.</i>	384
<i>How ſelfe-murther doth not alwayes ſimply a wretched death.</i>	387
<i>Hee that would dye well muſt liue well.</i>	389
<i>The ſearefull ends of wicked perſecutors in euery age.</i>	391
<i>An ill life the vſuall Prologue to a Tragicall death.</i>	395
<i>None can repent when he will.</i>	397
<i>The Word layes downe a way to a bleſſed death.</i>	402
<i>Death is certaine, yet vncertaine.</i>	403
<i>The paines of Hell without remiſſion or redemption.</i>	405
<i>Repentance is not to be deferred till death.</i>	406
<i>The danger of deferring diſcouered.</i>	408
<i>The Theefes Repentance vpon the Croſſe examined.</i>	412
	Sixe

## The Contents.

<i>Sixe effects of Deaths meditation.</i>	417
<i>The life of Faith brings dying Peace.</i>	429
<i>Repentance the meanes of peace with God.</i>	430
<i>How to dye daily three wayes.</i>	433
<i>How to leaue the damnable custome of Swearing.</i>	434
<i>Eighteene things to be prayed for that death may be prosperous.</i>	437
<i>A good conscience in life brings peace in death.</i>	442
<i>Sixe causes of sicknesse, besides sinne.</i>	445
<i>With sine duties to be done in sicknesse.</i>	446
<i>The sicke man must send for a Minister before the Physitian and carnall friends.</i>	451
<i>The necessitie and lawfull vse of Physicke proued and urged.</i>	455
<i>Rules obseruable in the vse of Physicke.</i>	457
<i>Against seeking to Witches and Charmers in sicknesse.</i>	459
<i>Reconciliation and Restitution urged.</i>	461
<i>Five Reasons why a sicke man must make his Will.</i>	465
<i>Four Rules in making all Wills.</i>	466
<i>A Christian carriage prescribed in the houre of death.</i>	468
<i>Twenty seuerall Comforts in the death of friends.</i>	
1 Because God takes them away.	470
2 The Saints haue beene patient spectators of the deaths of their deare friends.	471
3 If he dyed in the faith of Christ he is translated	ted

## The Contents.

- 7 *Pouertie hinders not the acceptance of thy Prayers.* 508
- 8 *If thou be poore in spirit, thou art rich in Christ.* 509
- 9 *Pouerty is no hinderance to thy saluation.* 510
- 10 *The lesse thou receivest, the lesse shall thine accounts be.* 511
- 11 *The Lord hath a care of thee euen for the things of this life.* 512
- 12 *And can blesse a small portion vnto thee.* 514
- 13 *Christ himselfe, and the most excellent Saints haue bene poore on earth.* 516

**MOSES**



# M O S E S

His sight of *Sion* : applied  
to encourage and direct euery  
Christian to his heavenly  
CANAAN,

NUMB. 27. 1. 2. 3. 4.

*And Zelophehad the Sonne of Hephher,  
had no Sonnes but Daughters.*

## CHAP. I.

*The case of the inheriuaunce of Daughters  
propounded.*

### Sect. 1.



Ecause this case of the Daughters of Zelophehad is extraordinary. and not obuius in the Scriptures besides, in any the like example; it will not be amisse, lying in the forefront of the Chapter, bordering vpon that of *Moses* his warning to dye : since it concernes

2 *Moses his sight of Sion,*

a subject not vsuall, the title of the *Womans Inheritance*, to touch it in some perticulars, and the rather, because it was the last case that *Moses* adiudged, immediately before that the Lord himselfe sentenced and adiudged him to dye. In which, though there be many things worthy our exact dilating and vrging, both pleasing and profitable, as would appeare in the opening and applying of this Scripture: yet I choose rather, from the warrant and writings of an excellent Light in our Church, according to his Method, to commend vnto you, these Notes and Obseruations.

B. B.

1 Note.

Expostulat.

Here then first note, how carefull these Daughters are of a place among the people of God in the Earthly Canaan, which was a type of the Heauenly: Ought not all wee to be as carefull for that Heauenly? yes, and more carefull: so no doubt are Gods Children, when their eyes be opened: and by name, *Women*; for although many are busied about attyres and vaine shewes, to make them pleasing vnto men, yet others doe seeke by all meanes for that eternall rest, and how to be pleasing vnto God; which is the onely good and perfect way: *Faour is deceitfull and beautie is vanitie, but a woman that feareth the Lord she shall be praised. Prov. 3. 30.*

Sol. 2.

Secl. 2.

*How eases are wisely to be carried before the Magistrate.*

**O**Bserue how these Daughters goe not vp a Note. and downe from Tent to Tent, from one to another, tatling and pratling, murmuring and complaining; but directly they goe to the Magistrate, and there exhibite their desire, waiting for reliefe and order from him: so should all men doe, not marring a good cause with ill handling. Being come to him, see how modestly, and womanly they propound their matter, without any vnfitting words of choler or anger, or any vnseemely behauiour any way: see againe how vvifely they preuent an obiection, that might haue beene made of their Father, that happily he was one of those Rebels that tooke part with *Corah, Dathan,* and *Abiram*, and so perished. No, (say they) our Father dyed in the Wildernesse, and he was not among the assembly of them that were assembled against the Lord in the Companie of *Corah*, but dyed in his sinne: that is, as all sinners must, *for death is the reward of sinne, &c. Rem. 6. 21.* Where you may see what a comfort, what a credit and glory honest Parents be to their Children: they leaue a good name behinde them, which makes their children bold to speak

4 *Moses his fight of Sion,*

of them, when others must hang their heads and blush, eyther to mention them themselves, or to heare them spoken of by others. A great motiue to all Parents, euen for this cause, to be carefull of their carriage.

*Sett. 3.*

*The true rule of iudging cases, Consultation with God.*

**F**OR the iudgement and resolution of this request, it is said in the 5. vers. *Then Moses brought their cause before the Lord. And the Lord spake vnto Moses, saying: The daughters of Zelophehad speake right, &c.* Before, you see that the cause was brought before *Moses* and *Eliazar*, and all the Princes, such a coniunction there was of the ciuill Magistrates and Ecclesiasticall Ministers together in hearing of causes: which continueth ever since, as appeareth in good records of Antiquitie. But neyther *Moses* nor *Aaron* spake till they had receiued resolution from God, and vnderstood his will. In like manner should it be still with all Iudges, first to know and vnderstand, and then to iudge, wherein the Lord still is ayding and directing, although not by speaking, as to *Moses*, yet by his Spirit of wisdome and vnderstanding, of counsell and knowledge, men vsing the meanes as they ought

3 Note.



*and his dying Comfort.*

5

ought of learning and prayer; *Be wise ye Kings, Psal. 2. 10*  
*and be learned yee that are Iudges of the earth :*  
For Prayer; *if any lacke wisdom, let him aske James 1. 5.*  
*it of God (as Salomon did) which giveth to all 1 King. 3. 6*  
*men liberally and reproveth no man, and it shall 7.*  
*be given him, &c.*

Another vse, againe, men may well make <sup>4</sup>Note.  
here, euen a caveat for Plaintiffes and Defen-  
dants, to haue but such causes as if they be  
brought before G O D, may be approued, as  
this was of the Daughters of Zelophehad : but  
alacke, should the most of our suites and con-  
trouerlies in these dayes, be brought to this  
touch and tryall, how impious, how hatefull,  
how vile would they appeare. The all-holy  
God is offended with our braules: much more  
with our wicked paines, costs, and charges, to  
effect the madnesse and malice of our Hell-  
heated harts, in bringing to passe our diuellish  
designes, and pestilent plots against our Bre-  
thren : that I may say nothing of them that  
pleade them to the vttermost of their wit and  
cunning, daubing them ouer with humane E-  
loquence, and painting them out with filed  
and flowing words, against their owne consci-  
ences, and that knowledge which they haue  
both in the Lawes of God and man. Is it not  
a grieuous fault to iustifie a wicked man, or to  
condemne an Innocent man; and is it not so  
in causes? Doth God pronounce a woe against

## 6 *Moses his sight of Sion,*

the one, and is hee not wroth with the other? Well, for this cause (if it were nothing else) there must needs be a generall Iudgement, that those things may be pleaded and iudged before the Lord, which are wrongly pleaded and adiudged here. Well, God giue eyes and feeling, I say no more.

### *Sect. 4.*

*The case adiudged, and spiritually applyed.*

**G**ods answer you see now following: first, particular, in regard of these women, *The*  
 Verse 7. *Daughters of Zelophehad spake right, thou shalt*  
*giue them a possession to inherit amongst their Fa-*  
*thers Brethren, and shalt turne the inheritance*  
*of their Father vnto them.* Then generally, for  
 Ver. 8. &c. *a Law to others; If any man dye and haue no*  
*Sonne, then yee shall turne his inheritance vnto*  
*his Daughter; and if hee haue no Daughter, yee*  
*shall giue his Inheritance vnto his Brethren; and*  
*if hee haue no Brethren, yee shall giue his Inhe-*  
*ritance vnto his Fathers Brethren; And if his*  
*Father haue no Brethren, yee shall giue his In-*  
*heritance vnto his next Kinsman of his Family,*  
*and hee shall possesse it: and this shall be vnto*  
*the Children of Israel a Law of Iudgement, (or*  
*an Ordinance to iudge by) as the Lord hath*  
*commanded MOSES.* In which gracious An-  
 swere these things may serue for our vse.  
 First,

First, we may note, that God reiected not <sup>5</sup> Noe. these women from hauing a place in his earthly *Canaan*, because so earnestly they sought and desired it : and thereby wee may gather comfort assured and infallible, that out of his Heauenly *Canaan* hee neuer reiecteth any that are desirous to haue a place in it : for *Hee that commeth to me* (saith hee) *I cast not away.*

God would not the death of a sinner, but rather that hee would turne from his sinne, and be saued. God would haue all men to be saued, and to come to the knowledge of his truth,

And in this, God is no excepter of persons, but in euery Nation, hee that seareth him, and worketh righteously, is accepted of him.

There is neither Iew nor Grecian, bond nor free, male nor female in this, but wee are all one in Christ Iesus. Exclude not then your selues out of *Canaan*, and the Lord of mercy and goodnesse will not exclude you.

Againe, wee may note how harsh this disinheriting of Daughters is, because wee desire to continue the name: If God be pleased to continue the Land or Inheritance in our name, blessed be his will; if hee be against it, and to that end giue no Sonne but Daughters, wee fight against one that is too strong for vs, in seeking by-ways contrary to his rule, and how can it please him? God raiseth vp houses and putteth downe at his pleasure; for

*the Earth is his, and all that is in it: with his owne to doe his will who will controule and checke him? Now if he doe this by a woman, why may hee not? May hee raise a name by women inheritors, and may hee not change the name againe when hee seeth good, by giuing a daughter and no Sonne? Let vs often thinke of the Psalme, in a religious feeling, and humbly desire to receiue instruction from the Lord, They thinke their houses and their habitations shall continue for euer, euen from generation to generation, and call their lands by their names: but man shall not continue in honour, hee is like the beasts that dye. This their way vttereth their foolishnesse, yet their posteritie delight in their talke, &c.*

Here wee may note how grossely and grievously they erre, that condemne the government of Women, when Crowne and Kingdomes, by lawfull descent, in the all-guiding prouidence of God, fall vnto them: for, be they not within this Law of God, that he saith should be a Law of Iudgement, that is, a Law to iudge by of this matter for euer; *If a man haue no Sonne, his Inheritance shall descend vnto his Daughter?*

CHAP. II.

Moses is fore-warned to die, and how God fore-warnes vs.

SECT. I.



THE second part of this Chapter now followeth in the 12. Verse, *to wit*, the shewing of the Land of Promise to *Moses*, and the telling him of his death, in these words:

*Againe, the Lord said vnto Moses, goe vp into this Mount of Abarim, and behold the Land which I haue giuen to the Children of Israel. And when thou hast seene it, thou shalt be gathered vnto thy people, as Aaron thy Brother was gathered, &c.* These points that are naturall from this place will come againe to be spoken of in the last Chapter of *Deuteronomie*, to which I referre you. Let vs therefore I pray you, euen seriously and zealously pitch our mindes vpon these points: First, that *Moses* is not Note. heretaken away sodainely, but is premonished before that he must away, and a time giuen him to prepare himselfe for it: a great and sweet mercy of God to his Children. Wherefore *Dauid* prayeth heartily, *Lord, let mee know my end, and the measure of my dayes; Let me know how long I haue to liue.* And againe in another Psalm, *Teach mee to number my dayes*  
that

10 *Moses his sight of Sion,*

*that I may apply my heart vnto Wisedome. The Lord doth not this by expresse words, as here to Moses: but first, by increasing weaknesse and infirmities vpon vs: secondly, by many yeeres: thirdly, by Examples of others daily before our eyes: and fourthly, many times by a secret instinct in our hearts, with arguments and circumstances fitting to confirme vnto vs, that wee must dye: so that if wee be vnprepared it is our fault that wee carry no better an eye to the Lords dealings with vs, no better a watch ouer our selues for state of body and minde, nor make better vse and application of things, as that often repeated counsell*

*Mat. 26. 41 in Scriptures willeth vs, saying, Watch, watch,*

*1 Pet. 4. 7. for you know not at what houre, the Bridegroom will come, &c. Sweet is the Lord, and most gracious is his course. Let vs not be wanting in ours, and all shall be well: the time neuer sodaine, the thing neuer fearefull, but as welcome as quiet sleepe to a wearied, and ouerwearied body: A sodaine death to any one prepared, is no hurt: for the word of God is firme and immutable: hee that beleeueth shall be saved: No man taketh my Sheepe out of my hands: There is no condemnation to them that are in Christ Iesus, which walke not after the flesh but after the Spirit. Againe, Who shall separate vs from the loue of Christ, shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perils,*

*Iohn 3. 15. 1*

*18. 36.*

*Iohn 10. 29.*

*Rom. 8. 1.*

*Ver. 35.*

## and his dying Comfort.

II

perils, or sword. No, no, for I am perswaded that *Vcr. 38.*  
 neyther death, nor life, (no not sodaine death)  
 nor Angels, nor Principallities, nor Powers, nor  
 things present, nor things to come, nor height, nor  
 depth, nor any other creature shall be able to se-  
 parate vs from the lue of God which is in Christ  
 Iesus our Lord. Now if none of these, certain-  
 ly not sodaine death as I said before, and there-  
 fore well saith the Booke of *Wisdomes*, concer-  
 ning the godly, that though he be preuented by  
 death, yet shall hee be in rest: hee was taken away  
 least wickednesse should alter his understanding,  
 or deceit beguile his minde: though he was soone  
 dead, yet fulfilled hee much time, for his soule *Esa. 57. 1. 2*  
 pleased God, therefore hastied hee to take him a- *2 Chron. 34.*  
 way from wickednesse, &c. *28.*

It is said that S. Iohn dyed of an Apoplexie,  
 and Polycarpus wished hee might doe the like,  
 yet <sup>a</sup> wee vsually pray against sodaine death, <sup>a</sup> Why we  
 first, in regard of the rash iudgement of the are to pray  
 world: secondly, many mens negligence in against so-  
 preparing themselves for all houres, the want daine death.  
 of which hath made the godly sometimes ti-  
 merous, as wee see in *Danid, Psal. 39. 15.*  
 thirdly, as their soules are not alwayes set in  
 order, so neyther their houses, as in *Ezekias,*  
*2 Kings 20. 1.* But I say againe, to one that  
 hath laid his ground-worke well, it is no hurt  
 blessed be God: and for the iudgement of men  
 in taking Gods office vpon them in iudging  
 weakly

## 12 Moses his sight of Sion,

weakly or wickedly of their Brethren, *Mat. 7.*

1. 2. it is too rash vsually both in this and o-  
ther things. The life before, and the profes-  
sion and confession of a true Faith, ought to  
giue all men satisfaction; if not, let them re-

*Rem. 14. 4.* member that saying well, *Who art thou that  
iudgest another mans Seruant? hee standeth or  
falleth to his owne Master and Lord.* To the

<sup>b</sup>The fear-  
full estate  
of the wic-  
ked, by so-  
dain death. <sup>b</sup>wicked indeede that haue wallowed in sinne  
without feeling, sodaine death is fearefull, ey-  
ther in warre when the bullet taketh him, or  
at Sea when hee is drowned, or any other way

whatsoeuer: when *Ammon* is nailed to the  
wall by his Brother *Absolon*, *2 Sam. 13. 28. 29.*  
when *Pharaoh* and his Companie be sodainly  
drowned in the Seas, *Ezod. 14. 27. 28.* *Corah*,  
*Dathan*, and *Abiram* sodainely swallowed vp  
of the earth, *Numb. 16. 32.* When *Zimry* and  
*Cosbee*, the Israelitish and Moabitish wantons  
be sodainely destroyed by *Phineas* Speare, or  
Gods plagues, in their filth or after, *Numb. 25.*

<sup>c</sup>*Gen 7. 21.* 4. 8. The old <sup>c</sup>Worldlings, and <sup>d</sup>Sodomites  
<sup>d</sup>*Gen. 19.* sodainely consumed by fire or water; <sup>e</sup>*Bala-*  
<sup>24.</sup>*zar*, <sup>f</sup>*Antiochus*, <sup>g</sup>*Herod*, the rich <sup>h</sup>*Churle*,  
<sup>e</sup>*Dan. 4. 30* with others, sodainely swept away like dung  
<sup>f</sup>*2 Mach. 9* from the face of the earth, with the besome of  
<sup>5. 6. 7.</sup> Gods wrath, and stricke with Gods reuenging  
<sup>g</sup>*Act. 12.* hand in the midst of their drunkenness, cru-  
<sup>23.</sup>eltie, pride, couetousness, and such sins, their  
<sup>h</sup>*Luke 12.* case is fearefull.

*Set.*



Sect. 2.

That all must die.

**B**Ut though *Moses* be not sodainely taken away, yet away hee goeth: it is very true, and so must all flesh, therefore let vs reckon of it, *The reward of sinne is death, Rom. 6. 23.* And since all flesh is sinfull, to all is appointed once to die, *Heb. 9. 27. hodie an cras, &c.* whether it be to day or to morrow: it must be, it will be, a debt it is, and must be paid, saith *S. Augustine; Hodie mihi, cras tibi; I to day, you to morrow*, till wee be all gone: nothing more vncertaine then the time, nothing more certaine then the thing. They that liued so many hundred yceres, as *Adam, Methusalem, Noah, Sem*, and the other *Patrarkes*, of euery one it is said *Et mortuus est*, and hee dyed, the longest time had an end: and at the last death knocked for him, hee must away. And as no time so no vertue can auoid death, but euen *Moses* himselfe, as worthy a man as the earth hath carried, as the Word testifies of him, *Ios. 1. 2. 13. Heb. 3. 2. 5.* yet this *Moses* must die.

But if a man maruell at this, why such men should dye, since sinne which is the cause of *Rom. 5. 12.* death, is pardoned & forgiuen them, through faith in Christ: let him know that this is done for two causes.

First,

## 14 *Moses his sight of Sion,*

- 1 First, for those reliques of sinne and corruption which hang vpon, and by death must be purged and taken cleane away, God then perfecting that sanctification which was begun  
2 before. Secondly, that wee might be made conformable to our Head Christ Iesus, who as hee by death ouer-came death, and rose from death to life, so must wee by him; both which ends yeeld vs great comfort, because they shew that death is not laid vpon the elect as a punishment, but as a mercy vouchsafed by a sweet father for the ends named.

### *Seet. 3.*

*God prepares his children to dye, as hee did Moses, by shewing them Canaan.*

*Obfer.*

**B**Vt before hee dye, and passe this way of all flesh, God will haue him goe into the Mountaine, and see the Land of Promise, this was done in sweet goodnesse, that with more ready will hee might make an end. And assuredly thus dealeth God with his louing children at their latter ends, euen giue them a glymple, a sight and taste of the true Land of Promise, that heavenly *Canaan*: which hee hath prepared for them after death. But as *Moses* to see this pleasant sight, must ascend vp into the Mountaine; so must wee raise vp, and lift vp our hearts, our soules, our thoughts, and

*and his dying Comfort.* 15

and the eyes of our mindes, as it were aloft to an high Mountaine, that so wee may see what will make vs most willing to depart, that our ioy may be full and endlesse, as in *Peter.* *Mat. 17. 14*

That *Moses* entered not into *Canaan*, but onely saw it, it had two ends: first, the punishment of his Incredulitie, when hee stricke the Rocke spoken of here in the 14. Verse of *Numb. 10.* this Chapter: and secondly, for mysterie, *12.* *significet nos per Legem, cuius Minister, &c.* that it might signifie that by the Law, whereof *Moses* was Minister, wee may see as it were as farre off eternall life and saluation, but neuer enter into it that way, because through corruption of our natures, wee are not able to performe it, which being not performed, shutteth vs out, and subiecteth vs to a curse. *Gal. 3. 10.*  
*Iames 2. 10.*  
*Mat. 5. 19.*

*Self. 4.*

*Moses obedience to Gods summons, a patterne to vs.*

**T**Hat *Moses* went vp into the Mountaine to dye, *Dent. 34. 1.* is an example before our eyes of most singular obedience, for hee grudged not, hee grieued not, he shrunke not backe, but yeelded to Gods blessed pleasure, and was most willing and ready to dye. O that wee may finde grace and mercy with God, so to doe when time commeth, saying with tongue,

16 *Moses his sight of Sion,*

tongue, and saying with heart, behold here am I thy seruant, be it vnto mee as thou my blessed God wilt: Is my time come? and must I away? Lord then I come, and desire to be looked, and to be with thee. Againe, that *Moses* endured so patiently the deniall of him to enter into the Land, which no doubt hee much desired, let it euer teach vs and strengthen vs to doe the like when God denieth vs our desires: for assuredly God will doe better for vs, as here he did for *Moses*, if vvee rest on his good pleasure. It is a true saying, it is a good saying, let it neuer goe out of our mindes; *Semper Deus suos exaudit, &c.* God alwayes heareth his Children, if not vnto their will, yet vnto their saluation and good.

---

CHAP. III.

*The nature of death sweetned to the Saints, with  
fifteene resemblances of death to sleepe.*

Ver. 13.



Obserue it againe carefully, that death is not mentioned vnto *Moses* in any terrible words, but in sweet wordes, *Ibis ad Patres, Thou shalt goe to thy Fathers*, and so still is the death of Believers spoken of in the Scriptures, that we might draw sweet comfort from it, against any feare that fraile flesh may

con-

conceiue of death. For there is a death which most men feare, and that is the seperation of body and soule, our naturall death: and there is a death which too few feare, and that is the seperation of the soule from God. *Vita corporis anima, vita anima Deus*, the life of the body is the soule, and the life of the soule is God: Against this naturall feare oppose this and the like phrases in Scriptures, You goe to your father, therefore feare not. *Socrates* a Heathen was much comforted at his death, that hee should goe and meete with those learned Poets, *Orpheus, Homer, Hesiod*, and such like, how much more may wee ioy to meete with God the Father, and God the Sonne, and God the holy Ghost, with Angels, Arch-angels, Patriarkes, Prophets, Apostles, and all the holy company of Heauen; our fathers, our mothers, our sisters, and brothers, our friends and deare ones, that are gone before vs? O glorious sight, O inestimable comfort, worthy to make vs cry with the Apostle; *I desire to be loosed, and to be there: Come Lord Iesus, come quickly*. Death is an end of all misery, and the beginning of all blisse, an eternall dwelling with God againe, and an aduantage as the Apostle nameth it, a sweet sleepe, a comfortable rest, *Via via*, the way of life, saith *Ambrose: Nomen tantum fidelibus*, death is onely a bare name and no death indeed to the faith-

18 *Moses his sight of Sion,*

full, saith *Chrysostome*: *Nemo timet mortem, nisi qui non sperat vivere post mortem*; No man feareth death, but hee that hopeth not to liue after death: the Lord gaue, and the Lord taketh away life as well as goods, and shall not wee say with *Iob*? *Blessed be the Name of the Lord*. If wee hold for tearmes of yeeres, or at the will of the Lord, must not we be content to relinquish it when our tearme is expired. Wee our selues doe looke for it at the hands of our Tenants, and would be much offended if they should be disobedient: shall wee not performe to God what wee looke for at men? Grudge not at the losse, but be thankful for the loane: wee are Gods Tenants, and we ought to giue him his owne when it is due to him. Would you keepe a pledge from the true owner, that committed it to you for a time. Our life is Gods pledge, hee hath left it with vs now so long, he cuer intended to call for it againe, and will you not restore it gladly and willingly without murmuring and repining? thinke how you would like that at mans hands to keepe your pledge? Heathens haue beene strong, and shall Christians be weak?

The Swan is said to sing most sweetly when shee must die, and shall Gods Children weepe? *Blessed, blessed are the dead that die in the Lord*, saith the holy Ghost, *Rev. 14. 13.* and will we  
not

not belecue him? *O ignaros malorum suorum, &c.*  
 O ignorant men of the miseries of this life,  
 that doe not esteeme and prayse death, as the  
 best inuention of nature: yea, let vs say rather  
 it is the great mercy and goodnesse of God  
 towards man: for first, it expelleth calamitie;  
 secondly, it includeth felicitie; thirdly, it pre-  
 uenteth the perils of youth; fourthly, it finish-  
 eth the toyles of age: *Omnibus finis, multis*  
*remedium, nonnullis votum;* to all an end, to ma-  
 ny a remedie, to some a wish; deseruing bet-  
 ter of none then of them to whom hee com-  
 meth before hee be called for. As children  
 feare their friends when they are disguised, but  
 when their vizards are plucked off, are glad of  
 them: so of death, Ignorance makes feare,  
 and Knowledge ioy.

*Cleambrotus*, saith *Cicero*, after hee had read  
*Platoes* Booke of the happy estate of the dead,  
 cast himselfe head-long off from a wall, into  
 the Sea, that hee might come to that happi-  
 nesse: the same Author speaketh of another  
 Philosopher that so disputed of the contempt  
 of death, that many willingly killed themselues,  
 whereupon *Ptolomy* the King forbad him any  
 more to speake of that matter in his Schoole:  
 Now alacke; what comparisons be betwixt  
 Philosophicall Comforts and Diuine, out of  
 the Treasure of Gods owne Wisdome, taken  
 from his written Word? Shall wee then with

20 *Moses his sight of Sion,*

our light feare that, which they in their darknesse so little regarded? God forbid. The day of our birth wee neuer feare; and *The day of death* (saith God, that is euer true) *is better then the day that one is borne, Eccles. 7. 3.* That resemblance of death to sleepe in Scriptures, *1 Cor. 15. 51.* is most fit if you marke it, and full of pleasure: for,

1 As no man can euer wake, but of necessity must sometimes sleepe: so no man can euer liue, but must needes haue a time to die.

2 Be a man neuer so strong, sleepe will tame him, and so will death, as it did *Goliath, Sampson, Milo,* and others.

3 As sleepe maketh vs put off our cloaths and Jewels, and that willingly, that we may take our rest: so dealeth death with vs, it taketh away all our pompe and port, and layeth vs downe in our beds, till the waking time to arise.

4 As sleepe commeth of eating: so came death also to our first Parents by intemperancie in eating the forbidden fruit, *Gen. 2. 17.*

5 As our dayes doings be our nights troubles, by the working of the phantasie: so are our lifes sinnes our deaths griefes, by the gnawing of the Conscience, as appeareth in *Judas, Antiochus,* and *Francis Spira.*

6 Sleepers haue no stormes, nor dead men know the worlds woes, for *Abraham* is ignorant



rant of, and *Israel* knowes not the Iewes woes, the first things being past &c. *Rev.* 21. 4.

7 Some fall sodainely or quickly into sleepe, and some are long, according to the moistnesse or drynesse of their braines: euen so, some dye sooner as young *Iosias*, and some later, as olde *Methusalem*, according to the temper of their radicall moysture, as it pleaseth God.

8 Some sleepe in their owne houses, and some in other mens, as did *Sisera* in *Iaels*, some in the fields, some at Sea, some here, some there, in sundry places: so doe wee dye, some at home, and some abroad; some by land, and some by Sea as God appointeth.

9 No man can tell the very time that hee falleth asleepe, but onely feeleth it comming, and his body disposed to it: so no man can tell the very moment of his death, but onely feeleth his body faint, and his spirits drawing to an end.

10 *Suauius dormiunt qui relinquunt, &c.* They sleepe much better (saith one) that leaue all their cares in their shooes which they put off, and goe to rest with a quiet minde: euen so doe they dye better, that haue disposed of all their worldly matters, by Will or otherwise; whereby they are not troubled or distracted by them.

11 They sleepe well againe, that haue la-

22 *Moses his fight of Sion,*

boured, and taken paines all the day time: and so they die well, that in their vocation haue not beene idle, but imployed both body and mind to doe good.

*Ester 6. 1.*

12 As *Assuerus* when he could not sleepe, called for the Chronicles of his kingdome, to be read vnto him: so assuredly, whilst wee wake in this world, and the sleepe of death commeth not vpon vs, it shall be a most profitable thing to reade, or cause to be read vnto vs, the Chronicle of GOD, the sacred and holy Scriptures, the treasures of all Comfort and good instructions.

13 When the body sleepeth the soule sleepeth not: no more dyeth the soule when the body dyeth.

14 No man goeth to bed to sleepe but with a certaine hope and purpose to wake and rise againe: so must wee dye in assurance of that great and generall Resurrection.

15 And as our voyce and calling vpon men awake them: so shall that sounding Trumpet doe in that day. Our Bed (saith another) is the Image of our Graue; the cloaths that couer vs, of the dust and earth cast vpon vs; the little Flea that biteth, of the Wormes that shall consume vs; the Cocke that croweth, of the last Trumpet: and as (saith hee) I rise vp lustily, when sluggish sleepe is past, so hope I to rise vp ioyfully to Iudgement at the last:

How

How fitly then Death and Sleepe be resembled together, you see.

CHAP. IIII.

*Considerations to moue vs to embrace death as willingly as we goe to sleepe in our beds naturally.*



**B**V T you may happily wish to know what may make you dye willingly and gladly when Gods time cometh, flesh being fraile, and an enemy still to the Spirit, till God subdue it: your desire herein is good, and hearken a little to these things: if death be a sleepe as you heare the Scriptures still call it for our Comfort, then looke what maketh men goe to sleepe gladly without any feare, and the same shall helpe vs greatly to dye contentedly and chearefully: the first thing is wearinesse or paine of body, for in this case you know how willingly wee goe to rest, and how heartily wee wish wee were asleepe; for *the sleepe of him that trauelles is sweet, Eccles. 5. 11.* Apply it to death, if you eyther be weary of the toyles and troubles of this wretched life, of the dishonest courses that are in it, and of the infinite trickes, sinfull and vile, before God and good men: or if you be in any paine of

1 Note.

## 24 *Moses his sight of Sion,*

the whole, or any part of the body, not to be eased and helped by the Art of man: how in such a case is death welcome, and of right so should be, much more then sleepe? For first, sleepe easeth but for a time, but death for euer, both these causes: secondly, sleepe taketh not away the Maladie, but the feeling; Death taketh both away, and as I say, for euer. The diseases of the body? how many? how strange? how fearefull? who can number them; when daily happen new, that the Physitian knoweth not? sweet Death is a *Supersedeas* for all, curing what we haue, and preuenting what we might haue, should God so be pleased to lay them vpon vs. Thinke therefore seriously of this one meanes, to make death welcome, and assuredly you shall be the better.

### *Seet. 3.*

#### *The second Consideration.*

1 Note.

**A** Second thing that maketh vs willing to goe to our naturall sleepe, is griefe and anguish of minde, sorrow and woe of hart, and will not this also make vs dye willingly? Surely so much more then the former, by how much griefe of minde exceedeth any griefe of body. The crosses by Foes, the crosses by Friends, the disobedience of Children, the vnfaithfulnesse of Seruants; publike woes; and  
private

private wrongs, in goods, in name, and many other wayes, they are more bitter then Gall and Wormewood, more burning and biting then tongue can expresse: now scalding, now cooling, the oppressed heart groaning and sighing, panting and pining away in the view and sight of all beholders; the number is so great that no man can comprehend them: every day begetting new griefes of minde, as well as new paines and diseases of body. Thinke with your selues, whether euer you escaped day in your life without some discontent, greater or lesser, that according to his measure hath not bit you, and grieved you. It is *Vallis Lachrymarum*, the Vale of misery that we liue in: and from one misery or other we shall neuer be free while wee liue in it.

S. *Augustine* said vpon some feeling, *Diu vinere est diu torqueri*, Long to liue, is long to be vexed and tormented. The holy Prophet *Elias* went a dayes iourney in the Wildernesse, and sate downe vnder a Iuniper tree, desiring that hee might dye, and saying, *It is enough, O Lord, take my Soule, for I am no better then my Fathers*. See how griefe of minde made this holy man willing to dye, and most welcome should that good will of God haue beene to him, if so it had pleased the giuer and taker away of life to doe with him: adde vnto these words the like words of *Tobiab*, *Deale with me*.

26 *Moses his sight of Sion,*

*O Lord, as seemeth best vnto thee, and command my spirit to be taken from mee, that I may be dissolued and become earth: for it is better for mee to die then to liue, because I haue heard false reproches, and am sorrowfull; command therefore that I may be dissolued out of this distresse, and goe into the euerlasting place, turne not away thy face from mee. See the effect of sorrow and grieve of minde in this good man: againe, it maketh him most willing and desirous to dye.*

*It is written of Babylis, Bishop of Antioch, slaine by Decius that persecuting Emperour, that going to his death, he said the words in the Psalme; Returne vnto thy rest, O my Soule, for the Lord hath bene beneficiall vnto thee: (an excellent place for such a time:) as if he should haue said, Now my griefes farewell, and all my woes and wrongs in this wicked world; and now my Soule be chearefull and glad, for now commeth thy rest, thy sure rest; thy sweet rest, thy neuer failing rest, but eternall, for euer: therefore returne vnto it, O weary soule, and giue thanks and praise to God, for hee hath bene beneficiall vnto thee in this most gracious change and happy release. Conclude with the words of wise Sirach, and remember them often: O Death, how bitter is the remembrance of thee to a man that liueth at rest, in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things? &c.*

But

*and his dying Comfort.* 27

But againe, O Death, how acceptable is thy iudgement unto the needfull! and unto him whose strength faileth, and that is now in the last age, and is vexed with all things, &c. Feare not the Iudgement of death: remember them that haue beene before thee, and that come after thee: it is the ordinance of the Lord ouer all flesh, and why wouldest thou be against the pleasure of the most Highest? whether it be tenne, or an hundred, or a thousand yeeres, there is no defence for life against the graue.

*Secl. 3.*

*The third consideration.*

**A** Third reason that maketh a man willing; Note. To sleepe naturally, is the good that cometh both to body and minde by such sleepe: it cheareth and refresheth, gladdeth and comforteth both, let the same reason also make thee willing to dye; for Death will minister much more comfort, chearing and refreshing, and that for euer, as shall be said. The Brazen Serpent cured the beholders, and had no sting: so doth death, and hath no sting neyther. That it cureth and helpeth all euils, you know, because it is *Finis omnium malorum*, the end of all euils: and it hath no sting, as you are taught when you reade those words; *O Death, where is thy sting? O Graue, where is thy*

## 28 *Moses his sight of Sion,*

1 Cor. 15. thy victories? the sting of death is sinne, and the  
 55.56.57. strength of sinne is the Law: But thanks be vn-  
 to God, which hath giuen vs victory through our  
 Lord Iesus Christ. *Mors Christi, mors mortis*  
*mea*, The death of Christ is the death of my  
 0see 13.14. death, saith Bernard. O Death! I will be thy  
 Death, saith hee by the Prophet. And Hier-  
 rome vpon it; *Illius morte tu moriua es, &c.*  
 By his death thou art dead, by his death wee  
 liue, thou hast deuoured, and art deuoured thy  
 selfe, oh Death. Death maketh dust returne  
 to the earth as it was, and the Spirit to returne  
 to God that gaue it, saith the word of God,  
 and shall not wee be glad of this? Shall it  
 grieue vs to returne to God? to haue the Spi-  
 rit goe from whence it came? to walke with  
 God? to enter into life? to goe to the Marri-  
 age of the Lambe? Is the brute Oxe grieved  
 to be vnyoaked? Were Abraham, Isaac, and  
 Jacob; holy men, or holy women, euer vnwil-  
 ling? Wherefore if men desire naturall sleepe,  
 in regard of the good that commeth by it,  
 so doe you death: and cherefully from your  
 heart say with olde Simeon; Lord, now lettest  
 thou thy Seruant depart in peace, according to thy  
 Word, &c. Luke 2. 29.

*Set.*



Sect. 4.

The fourth Consideration,

A Fourth cause making men willing, without feare, to sleepe naturally, is that assured hope which they haue to awake and arise againe : and shall not you arise from the sleepe of death ? why then should we shrink more at the one then at the other ? wee shall rise againe, for Christ our Head is risen, and the Members must follow : *If the dead be not raised, then is Christ not risen, &c.* as you read in that singular Chapter, 1 Cor. 15. 20. The Sunne riseth and setteth againe, the Moone waineth & groweth againe. Of the ashes of the olde *Phœnix* commeth another : the leafe falleth, and the sappe descendeth, yet both sappe and leafe returne againe. *Sarabs* wombe, though dead, yet beareth a Sonne, when the Lord will : so shall the resurrection be of dead bodies. *The hand of the Lord was upon mee, Ezech. 37. 1* (saith the Prophet) and carried mee out in the Spirit of the Lord, and set mee downe in the midst of the field, which was full of bones. And hee led me round about by them, and behold, there were very many in the open field, and loe, they were very dry. And hee said vnto mee, Sonne of man, can these bones liue ? And I answered, O Lord God, thou knowest. Again, hee said vnto

4 Note.

2

3

4

30 *Moses his sight of Sion;*

unto mee, Propheſie vpon theſe bones, and ſay  
 unto them, O yee dry bones, heare the word of  
 5 the Lord. Thus ſaith the Lord God unto theſe  
 bones, behold, I will cauſe breath to enter into  
 6 you, and yee ſhall liue. And I will lay ſinewes  
 vpon you, and make fleſh grow vpon you, and couer  
 you with ſkinne, and put breath into you, that yee  
 7 may liue, and ye ſhall know that I am the Lord. So  
 I propheſied, as I was commanded, and as I pro-  
 pheſied there was a noiſe, and behold there was a  
 ſhaking, and the bones came together, bone to his  
 8 bone. And when I beheld, loe, the ſinewes, and  
 the fleſh grew vpon them, and aboue the ſkinne  
 couered them, but there was no breath in them.  
 Then ſaid hee vnto mee, Propheſie vnto the winde:  
 9 propheſie ſoune of man, and ſay to the winde, Thus  
 ſaith the Lord God, Come from the ſoure minder,  
 O breath, and breathe vpon theſe ſlaine, that they  
 10 may liue. So I propheſied as hee had comman-  
 ded mee; and the breath came into them, and  
 they lined, and ſtood vp vpon their feet, an ex-  
 ceeding great armie.

Such another excellent place is that in the  
 Reue. 20. 11 *Apocalypſe,* And I ſaw a great white throne, and  
 one that ſate on it, from whoſe face fled away both  
 the earth, and the heauen, and their place was no  
 12 more found. And I ſaw the dead, both great  
 and ſmall ſtand before God: and the Bookes were  
 opened, and another booke was opened, which is  
 the Booke of life, and the dead were iudged of  
 thoſe

and his dying Comfort. 31

those things, which were written in the Bookes,  
according to their workes. And the Sea came up  
ber dead, which were in her, and Death and Hell  
delivered up the dead which were in them: and  
they were iudged every man according to their  
workes.

13

Thus you see, that as from our natu-  
rall sleepe, so from death, wee shall awake  
again, and therefore no cause to feare the one  
more then the other, *Resurrectio mortuorum*,  
*spes Christianorum*, The Resurrection of the  
dead, is the hope of the Christians Faith. So  
*Tertullian*, meaning their ioyfull hope, that  
wipeth away all teares and vnwillingnesse to  
dye, *Credo Resurrectionem carnis*, I beleue the  
resurrection of the body, and life everlasting:  
Therefore care away; Though I dye yet I dye  
not, but onely sleepe in my Graue, as in my  
Chamber, till my G O D send his Angels to  
awake me with his Trumpet, that I may enter  
into ioy that neuer shall haue an end; till which  
time I rest free from all sorrow and paine, not  
troubled with any of the worlds woes, but as  
a man in his bed fast asleepe, most free from  
all offences and vexations. Yea, euen the selfe  
same body shall arise, to our vnspeakable com-  
forts, teach the Scriptures, *Iob* 19. 25. *Iohn* 5.  
29. *1 Cor.* 15. 42. 43. and many other places;  
euen as Christs body arose the same that it was  
before, the same eyes, mouth, feet, hands, &c.

Luk. 34. 31

Dixerunt

32 *Moses his sight of Sion,*

*Dixerunt, tactis corporibus, &c.* They said, (saith *Tertullian* of auncient Christians,) touching, or laying their hands vpon the bodies, wee belecue the resurrection of this body, this body that I touch and lay my hands vpon, for the goodnesse of God will giue glory to that body that hath given glory to him, the selfe-same eye, the selfe-same mouth, the selfe-same eare, feet, hands, &c. What an encouragement is this to doe well, if you marke it? and what an argument to make vs willing to dye, being assured of this as weare?

*Seet. 5.*

*The last Consideration. The bodies freedom,*  
*and the soules Glorification.*

¶ *Note.*

**T**HE first and last cause that maketh vs willing to goe to our naturall rest, without feare, muttering, or any discontent, is the chearefulnesse and liuelinesse of body and minde, that vseth to follow after sleepe, both to body and minde, being refreshed thereby so greatly, let the same cause make vs willing to dye, for there is no comparison betweene the comfort and refreshing that naturall sleepe worketh, and that which followeth after death, when Christ shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working whereby hee is able

able to subdue all things vnto himselfe, when this corruptible hath put on incorruption, and this mortall hath put on immortalitie. If that small glimpse which the Disciples saw made them wish for three Tabernacles, and an eternall being there, *Mat. 17. 4.* O how shall the whole glory of heauen and heauens blisse rauish vs, and make vs glad, that wee haue attained to it! O no such refreshing can come from our earthly beds and naturall sleepe here. Wherefore with ioy let vs welcome the houre of death, and blesse God for it tenne thousand times, following the foot-steps of worthy Fathers and Saints in the Church, whose feeling of this point God hath directed them to leaue behinde them in their writings, *O tu vita, quam preparauit Deus is, qui diligunt eum: vita vitalis, vita beata, vita secunda, vita tranquilla, &c.* O thou life (saith *Augustine*) prepared of God, for them that loue him, thou liuing life, thou blessed life, thou secure life, thou quiet life, thou beautifull life, thou life that knowest no death, thou life that knowest no sadnesse, thou life without blot, without sorrow, without care, without corruption, without perturbation, without any varietie or change. Would God that laying aside this burthen of my flesh, I might enter into thy ioyes, *O quam fortunatus ero si audiero, &c.* O how happy shall I be, if I might heare those

sweet Songs of thy Citizens, and those honey sweet verses; but O more happy if I my selfe may finde grace and fauour to sing a song vnto the Lord Iesus Christ, of the sweet Songs of Sion. *O uerè felices, qui de Psalmo, &c.* O truly happy they that come out of the Sea of the World, to the Hauen of Heauen, out of Banishment to their owne Country, and out of a foule Prison to a glorious Palace! *O Cœlestis domus luminosa, ad te suspirat, &c.* O Heavenly House, full of glorious light, to thee tendeth my pilgrimage, that he may possesse mee in thee, that made both mee and thee! *Inter Brachia Seruatoris mei & uiuere uolo, & mori cupio;* In the Armes of my Sauour I wish to liue, and desire to dye. Many such feeling speeches I could repeate from the auncient militant warriors in this mortalitie, whom we call Fathers, when they went to the Father of Spirits; shewing how farre they were from any vnwillingnesse to die, which if wee make vse of as wee ought, assuredly they will worke in vs through the blessing of God, the same effect. To shut vp this, the godly cry, *come Lord Iesus, come quickly;* Now they are in the world, then they shall come to their owne: now they are in the skirmish, then shall they be in their victory: now in the tempestuous Sea, then in the quiet Hauen: now in the heate of the day, then in rest and coole euening: now in place

place absent from Christ, then with him following wheresoeuer hee goeth. Now their life is hid with Christ, but then shall they appeare with him in glory, and that glory for euer and euer, without change or end. 1 *Iohn* 4. 2.

---

Comforts against the feare  
of Death : by which the Chri-  
stian Soule may be made wil-  
*ling to her Dissolution.*

---

CHAP. V.



HE feare of death is not one of the least temptations to a weake Christian : for, Death is not onely fearefull to a naturall man, whose hope is in this world, being in it owne nature the most terrible of all terribles ; as Hea-then men haue tearmed it : for which cause wicked men are agast at the apprehension of it, as appeares in the example of *Baltazar*, of *Hamon*, and others being as vnwilling to dye as the Beare vnto the Stake, and the Swine vnto the Shambles : but euen the godly themselves haue some combats and conflicts in this

### 36 *Moses his sight of Sion,*

kinde, as had our Sauour Christ himselfe, *Ezekias*, and *Dauid*, &c. by reason that Nature abhorres her owne abolishment, and feares the dissolution of the soule and body, which are naturally as vnwilling to be seuered and sundred as two friends, that haue beene borne, and bred, and brought vp together, are loath to depart, and to take their long leaue eyther of other: therefore to make that easie and facile vnto thee, which of it selfe is harsh and difficult, that thou maist submit thy selfe willingly to that which all flesh haue vndergone and must vndergoe of necessitie. Arme Grace against Nature, and the Spirit against the Flesh, with these comfortable considerations.

God calls  
for thy  
soule.

I Consider that by corporall death, God onely calls againe for that soule which at the first hee created and infused into the body, to informe and animate it, and that this Soule of thine flits not out of her terrestriall tabernacle by chance or hap-hazard, or casualtie, or fortune, or by the Climactericall yeere, the reuolution of seauens and nines, or by the position of the Heauens, or course of the Starres, or by thy disease, or sicknesse, occasioned by bad dyet, superfluities of meates or drinckes, ouer-greatcheates or taking of cold, or the like accidents, which are but meere instruments of thy mortalitie; but looke at the superiour Agent, **G O D** himselfe, who hath now determined and



and disposed thy death: *Hab. 9.27*, who hath numbred thy dayes and appointed thy limits: who turnes thy dust into his dust, *Gen. 3. 19*. thou being a Sonne of *Adam*, and calst for thy Spirit to returne to him that gaue it, *Psal. 90.3*. *Eccles. 12. 7*. And therefore seeing it is the Lord that calst, be thou as willing to sleepe with thy Fathers, as *Samuel* was to awake out of his naturall sleepe at Gods call, *1 Sam. 3. 10*. Thinke that thy Soule is giuen vnto thee as a precious pledge to be safely kept, and therefore grudge not to returne thy holy pawne to God the chiefe owner, when hee requires it, but commit it to him, as into the hands of a faithfull Creator and louing Redeemer. Why should the Tenant at will, stand out with his Land-lord for an old rotten Cottage, when he would remoue him to a better Mansion? why should the Souldier be refractorie to leaue his station and place, to be otherwaies disposed of by his Generall and Commander? Now thou art here but a Tenant at will, thou hast no fee-simple of thy life: thou art a war-faring Souldier, professed in Baptisme, therefore like the Centurions Souldiers, be willing to goe when thy Captaine bids thee goe, *Mat. 8. 9*.

2. Let this comfort thee, that thy sinnes, the cause of thy death, is taken away by the *Messias*, Christ; in whom thou beleuest, by whom thy sinnes being pardoned, thou art

The sting  
of death  
is taken  
away.

38 *Moses his sight of Sion,*

art blessed, *Psal.* 32. 1. his death being the death of Sin, and the conquest of Hell, *Hos.* 13. 1 *Cor.* 15. And therefore comfort thy selfe with *Davids* holy Meditations, encouraging thy soule to returne vnto her rest, because the Lord hath beene bountifull vnto thee, since he hath deliuered thy Soule from death (euen the second death) thine eyes from teares, and thy feete from falling: and since thou shalt walke before the Lord, euen with the foure and twentie Elders, in long white roabes, in the Land of the liuing, *Psal.* 116. 7. 8. 9. For all thy bitter grieve in corporall death, (which yet is sweetened to the Elect) the Lord will deliuer thy soule from the pit of corruption: for hee hath cast all thy sinnes behinde his backe, as hee did *Ezekiahs*, *Esay* 38. 17. And therefore as there is no danger in handling an Adder or Viper, or any other Serpent, when her sting is taken away, so there is no perill in Death, since Sinne, which is the sting of Death, is to thee, not imputed, but in the mercies of God, pardoned, and in the merits of Christ couered. 1 *Cor.* 15. *Rom.* 8. 1.

3 Remember, that God is the same God vnto thee in thy death, that hee was in life; good, gracious, propitious, mercifull, and mindefull of thee in thy last and greatest exigent. *Enoch* found it so, who walking vvith God in his life, vvas taken away by the same God

3  
*Jonas* 4. 2.  
*Exod.* 34.  
God is present at thy death.

God, in his death, that he was no more seene, *Gen. 3. 24.* Therefore it was *Iabs* dying comfort, that his Redeemer liued, whom as hee desired, so hee hoped to see with the eyes of his body, as he had beheld him, with the rest of the Patriarkes, with the eyes of Faith, *Iob 19. 25.* This consideration made him confident in the midst of his combats, that *though the Lord should kill him, yet hee would trust in him, Iob 13.* This made prophesying *Iacob*, ioyfull in his last farewell out of the few and euill expired dayes of his Pilgrimage, in the inioying that *Shilo*, the blessed Messias, and his saluation, which so long hee had waited for, *Gen. 49. 18. 33.* This made old *Simeon* so comfortably caroll out his Swan-like song a little before his death: euery particular of vvhich dittie expresseth his delight to dye, and his desire to depart, when hee had the worlds Sauour in his armes, and his Spirit in his heart, *Luke 2. 25. 26. 27. 28. 29.* And sure if thou haue the same grace, and feele God in so many particulars now gracious vnto thee in thy life, as did *Enoch, Iob, Iacob, and Simeon*; thou oughtest vpon the same grounds, to settle thy heart in the sweet assurance of Gods speciall presence in thy last dissolution, that hee will make thy bed in thy sickennesse, and send thee that very Comforter, his owne Spirit, which according to his promise he sent

40 *Moses his sight of Sion,*

his Disciples, euen when all externall comforts faile; if thou now worship him in spirit and in truth. *Iohn 4. 24.* For *Salomon* the wisest of men, from the wisdom of God, taught, what *Dauid* his Father blessedly felt, *1 Kings ch. 1. v. 48. ch. 2. v. 1. 2. 3. v. 10. 11.* that the  
*Pro. 14. 33* righteous hath hope in death: euen then when the wicked is cast off by reason of his malice, as was *Antiochus Epiphanes, Herod*, and others. And therefore you of the Israel of God, you the Seede of *Abraham*, the friends of God, feare not, for the Lord is vvith his Seruants, with those whom hee hath chosen, and he will be with you, and not cast you away; but vvill strengthen, help, and sustaine you: yea againe I say, *Feare not thou worne Iacob, and yee men of Israel, I will helpe thee saith the Lord, and thy Redeemer, the holy One of Israel, Esay 41. v. 8. 9. 10. & v. 14.* If the Lord be thy friend (as hee vv as a friend to *Abraham*, to *Lazarus*, and to his Disciples, and is still to all that seeke him and his grace,) then sure hee will play a sure friends part, hee will sticke fast to thee in thy last conflict, in this thy vvarrefare, remembring thee euen in death, as hee did his friend *Lazarus, Iohn 11. 11.* Therefore apply *Dauids* meditation, as balme to thine owne sore, in thy feares: and say to thy soule, *Why art thou sad oh my Soule? and why art thou so disquieted within mee? still trust in God*

## and his dying Comfort. 41

God, and give him thanks for the comfortable helpe of his presence. Though I walke through the shadow of death, yet will I feare none euill, for thou art with mee, thy Rod and thy Staffe shall comfort mee, *Psal. 23. 4.* God is my God, euen the God of whom commeth my saluation. God is the Lord, by whom I escape death: by whom indeede death is no death. *Psal. 68. 20.*

4 Remember what death is properly to the godly: not a dying, but a departing: *Death is no death to the godly.* *Luke 2. 29.* not an abolishment, but a dissolution: *Phil. 1.* a loosing out of Prison, a Goale-delivery to the soule; not a curse, but a blessing; a freedome and a libertie out of captiuitie; not pernicious, but precious in the sight of God is the death of his Saints, *Psal. 116.* A walking with God. *Gen. 5.* A going to our Fathers in peace. A gathering to our people, and A yeelding of the spirit, *Gen. 25. 8. Gen. 49. 33.* A sweet sleepe, *Dent. 31.* A rest of our flesh in hope, *Psal. 16. & 116.* A resting from our labours, *Ren. 14.* with diuers such Epithites that the Scripture giues, speaking of the death of Abraham, Iacob, Moses, Dauid, Iosias, &c. and the rest of the Saints of God. Oh then, why shouldest thou feare thy freedome? Doth any Iewish, Turkish, Romish, or Athenian Bond-man, take it ill to be enfranchized? Doth any Apprentise distaste to be made a Free-man? Is any Prisoner daunted vvith the

42 *Moses his fight of Sion,*

the newes of his deliuey out of colde Irons?  
Is any Captiue discomforted when hee per-  
ceiues the meanes of his ransome? oh then  
why shouldest thou be daunted with that mes-  
senger that is sent from the King of heauen,  
to deliuer thee from all the maladies and mi-  
series of this life? from all the distresses, crof-  
ses, and cares that are incident to this morta-  
litie, in bonds, sickenesse, diseases, paines of  
body, burthen of minde, incurable sores, with  
an hundred such like afflictions, which make  
life to be loathedly vnpleasant and vnprofita-  
ble besides? Is any man afraid of his bed? is  
not rest comfortable to a iourning foot-man;  
to a traueilling pilgrime, or a drudging labour-  
er? Oh how glad is hee to repose his wea-  
ryed limbes in his wished couch! Oh how  
acceptable is sleepe to refocillate and recover  
the ouer-spent spirits, and to reuiue the de-  
cayed powers! Now thy death is but a sleepe,  
as the Word testifies: there being such a pro-  
portion betwixt death and sleepe, that the  
Heathen could tearme sleepe the *Image of*  
*Death*, and the *elder Brother of Death*: and  
our graues are our beds, in which our bo-  
dies resting and sleeping, the holy Ghost;  
vvhose liuing Temples they were, vvatching  
ouer them vvhen they are dead, shall  
rouze them vp at the last day in beaurie,  
glory, and splendor, like the Sunne; re-  
freshed,

*Vita vix  
vitalis.*

*Somnus I-  
mago mor-  
tis.  
Frater mor-  
tis. Homer.*

*and his dying Comfort.* 43

freshed, like a Gyant ready to runne his Race.

5 Further, (to inlarge and diffuse this meditation a little further) doth any man dislike to accept of these opportunities, where hee shall not onely see and visite, but inioy the company and conference of his friends; his longed for, his louing and beloued absent friends? their sight is gracious, the communion and conuersation with them is more gracious: now by death we come to enioy<sup>a</sup>, and <sup>5</sup> Wee shall know and inioy our friends in glory.  
to ioy in the presence of our friends, vvho haue broke the Ice before vs, and haue led the way to this common Inne of death: we shall see the face of CHRIST, wee shall looke vpon him, whom our sinnes haue pierced, behold his wounds in his glorified body, as the Angels now behold them; wee shall inseparably be vnited vnto him, and so ioy in him, that our ioy shall be full, in those blessed mansions which hee hath gone before to prepare; wee shall liue and conuerse with *Abraham, Isaack, and Iacob*, and the ancient Patriarkes; with *David, Iosias, Ezekias, &c.* and all religious Kings; with *Samuel, Esay, Ieremie, Iohn Baptist*, and all the holy Prophets; with *Peter, Andrew, Phillip*, and all the blessed Apostles; with *Matthew, Marke, Luke and Iohn*, the sincere Euangelists; with *Paul, Steuen, Peter and James*, and all the constant Martyres, zealous  
COR-

<sup>a</sup> Gen. 17.

15

Numb. 27.

Deut. 32.

## 44 *Moses his sight of Sion.*

Confessors, and Professors of the Truth; yea, and all the rest of the faithfull, whom we shall know to the increase of our ioy, especially those whom wee haue here knowne and scene, euen as *Adam* knew *Eue* in the Creation, and *Gen. 2. 23.* *Peter* knew *Moses* and *Elias* in Christs Transfiguration (a type of our Glorification) whom before they had neuer scene. To conclude therefore, now is the time, when in the Church triumphant, all that haue beene within the Couenant of Grace, and vnder the Gospell in the Church militant, shall come to the Mount Sion, and to the Citie of the liuing God, the celestiall Ierusalem, and to the company of innumerable Angels, and to the Assembly and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the Spirits of iust and perfect men, and to Iesus the Mediator of the new Testament, *Heb. 12. 22. 23. 24.* Now, what great harme is there in going to our friends? especially, such friends as these be, who in knowledge and wisdom, in glory and excellencie, in loue and amitie, doe farre surpasse all friends vpon earth.

6

Death  
frees from  
sinne, and  
from thy  
soules ene-  
mies.

6 Consider the fruit and happy effect of Death, in freeing thee from sinne, and all miseries the punishments of sinne: that stroke that kills thee will kill also a monstrous Mother and a wretched Daughter, Sinne and Sorrow:



Sorrow: for, as Death is the death of the body, so it is the disseuering of sinne from the body; Sinne that brought forth Death is destroyed by Death, euen as the Viper kills the damme that bred him, and as *Nero* murdered *Agrippina* that bore him: that which puls downe the house of the body, destroys Sinne the troublesome and vnruely Tenant that dwelt in this house. Now, is it not a ioy to thee, to be rid by any meanes of such an vnworthy and vnwelcome guest, as Sinne, which is alwayes quarrelling with thy best friends, as the Spirit and the Grace of G O D within thee? Art thou not glad to be freed from such a Make-baite, as this body of sinne, this old *Adam*, which is alwayes stirring vp ciuill broyles and combats within this little world of thy selfe? alwayes plotting and contriuing the ruine and destruction of thy better part, thy Soule? Art thou not glad to haue such a fire quenched, as thy burning lusts, and rebelling concupiscences, the worst burning Feuer that cuer came to man? Art thou not glad to be rid of a sloathfull, luxurious, riotous, vaine, wanton, vicious, rebellious Seruant, which is alwayes grieuing and offending thee, prouoking thee to euill, hindering thee from good, sluggish to doe well, forward to all euill? such a guest, such a quarreller, such a fire, such a rebell, such a seruant is thy Flesh; dull and dead,  
and

and lumpish, slow and sluggish to euery good durie, priuate and publique; prone and propense to euery sinne; alwayes solliciting, importuning, trying, and tempting thee, with as great importunitie as *Potiphar's* Wife did *Ioseph*, to abase and abuse thy soule and body, in euery filthy pollution, to commit spirituall whoredome with the world, and the flesh; still grieuing thy God, and offending his maiestie, abusing his mercy, crucifying Christ, turning his grace into wantonnesse, vexing his Spirit, quenching the motions, and hindering the operations of his Grace; taking part with Sathan thy forraine enemy, like an inmate traytor, and domesticall conspirator. Now, Death dislodgeth this guest, quells this quarreller, hangs vp this *Achitophel*, quencherh this lustfull fire, executeth this rebell, cashiereth this seruant: for euen as the Iuie dyes that twines about the Oake, when the Oake is cut downe; so the cutting downe of the body is the curbing and curing the sinne in the body, which sinne liues and dyes, hath his birth and death, with the subiect wherein it is resident: for he that is dead is freed from sinne, *Rom. 6. 7.* Therefore, *Mors metienda non est, quia est finis peccatorum. Ambrose.*

Now, as it frees thee from sinne, so the cause ceasing, the effect ceaseth also: it frees thee from all the miseries that grow, as fruits,  
from

from this cursed Tree : euen all the paynes  
and labours of body, and vexations of spirit  
that are incident to this mortall condition.  
This made the Wise-man praise those that  
were dead, before those that are living. *Eccle. 4.*  
and to preferre the day of death before the  
day of life, *Eccles. 7.* And made some of the  
Philosophers in their Heathenish Paradoxes  
affirme, that it was best for a man neuer to be  
borne, the next best, to dye soone, because in  
respect of the many miseries of this life, which  
they saw into with their naturall eyes, they  
thought Nature was a Mother vnto all other  
Creatures, and a Step-dame vnto man; there-  
fore *Iob* that drunke as deepe in this cup of  
common afflictions incident to humane na-  
ture, as euer any meere man, in this respect  
desired death; *Euen as the Seruant desired the  
shadow, and as the Hireling looked for the end of  
his worke, Iob 7. 2.*

7 Consider that God doth not onely de-  
liuer thee from the euill of sinne and the euill  
of punishment present, but by taking thee  
now away hee hath a purpose to free thee  
from future temporall euils, which perhaps  
hee purposeth to bring vpon that place and  
people amongst whom thou art: for indeede  
this is the Lords ordinary proceeding, to de-  
liuer his Seruants from the euils to come,  
whilest the wicked are chained in earth, and  
referred

7  
It deliuer  
from the  
euils pre-  
sent and to  
come.

## 48 *Moses his sight of Sion,*

reserued for further plagues. Thus hee tooke away good *Augustine* ere the Gothes and Vandals ouer-ranne Hippo, where hee vvas Bishop: this the Lord promised, as a speciall mercy to good *Iosias*, that before hee vould accomplish his threat against Iudah, he should be put into his graue in peace, and that his eyes should not behold the euill, *2 Kin. 22. 20.* And thus hee saith of the mercifull men and righteous, that *they are taken away from the euils to come, that Peace shall be vpon them, and they shall rest in their bed; when the Witches Children, the seede of Adulterers and Whores, a rebellious people, shall perish and consume, Esay 57. 1. 2. 3.* Apply this fauour of God to thine owne particulars, for the strengthening of thy faith, as also enlarge it, by the meditation of these euils, which are fore-told in these last times, *Mat. 24. 4. v. 24. &c. Luke 21. 25. 1 Tim. 4. 1. 2. 2 Pet. 2. 1. 2. 3.*

8 Remember, this corporall death thou art to vndergoe, puts a period to a most perillous and dangerous fight, with which in this life thou wast continually exercised, in which fight thou diddest often faint, was often soyled, often wounded, more often put to fight, (euen to flye to Heauen for help, succour, and refuge) then euer the Israelites were occasioned to flye and cry vnto GOD, against the

It secures thee from the fight with Sin, to triumph with God.

<sup>a</sup> *Den. 44. 45*

<sup>b</sup> *Judg. 10.*

<sup>c</sup> *Exod. 14.*

<sup>d</sup> *Amorites,*

<sup>e</sup> *Amonites,*

<sup>f</sup> *Amalekites,*

<sup>g</sup> *Egyptians,*

<sup>h</sup> *Amorites,*

<sup>i</sup> *Amonites,*

<sup>j</sup> *Amalekites,*

<sup>k</sup> *Egyptians,*

tians, *Philistines*, or any of their mortall enemies. Thou canst tell well what these enemies were, the deceitfull World, deluding Flesh, and deceiuing Diuell, 1 Tim. 6. 4. 18. Ephe. 6. 12. 1 Pet. 5. 8. 1 Iohn 2. 13. The lust of the flesh, the lusts of the eyes, and the pride of life, 1 Iohn 1. 16. How oft haue they soiled, how oft haue they soyled thee? What burnings hast thou had from thine owne boyling concupiscence within, and from Sathans fiery darts without? What bloody bickerings hast thou had with thine owne rebellious heart? What ciuill broyles betwixt Grace and Nature, two armed Champions, struggling within thee, like *Jacob* and *Esaue* in *Rebecca*s wombe? What combats hast thou had with thine owne corruptions, thine owne flesh rising against thee, as *Abolon* against *Dauid*, incouraged and counselled by that Serpentine politique *Achitobel*, the Diuell, how to dispossesse thee of a better kingdome then any earthly Monarch euer gaue, euen the Kingdome of Heauen; drining thee from the Castle of Grace, and preuenting thee from the Throne of Glory? What troupes of lusts out of thine owne bosome, and breeding, like the blacke guard of *Ruffians*, and *Swash-bucklers*, haue ioyned issue with the Flesh against thee, the Diuell being the grand Generall of those flauish and sinfull Legions? What vvounds

and wrackes hast thou received from Pride, Luxurie, Worldlinesse, Carnalitie, Ambition, Anger, Emulation, Malice, Couetousnesse, sensuall Delights, carnall Desires, &c. the skars whereof are yet remaining, though their rancour be cured by repentance? how haue these successiuely, and oft successfully, set vpon thee, one after another, like the Lion after the Beare, and *Goliab* after the Lion, against *Dauid*, oft-times all together? What opposirions hast thou had with Luxurie, when Couetousnesse hath beene conquered? how hath Ambition lift vp his head, when Lust hath beene bet downe with the Hammer of Mortification? If Ambition hath beene quenched, how hath Anger boyled? how hath Pride puffed vp, Wrath inflamed, Enuy gnawed thy distracted and distempered heart? how haue pestilent Passions (like Hydra's heads cut off) risen vp one after another: nay (like the heads of the Serpent *Amphisbena*) one against another, all against thy peace? Now, when Death comes it is the death of all these thy deadly enemies; thy rest in the graue is a rest from all these perturbations: the bearers of thy Hearse carry thee (like the *Romane Worthies*) in a triumphant Chariot; then thou hast the Conquest after these tumultuous and various conflicts: therefore lift vp thy head, and reioyce in thy death-bed, for now thy warre-fare is at

an end, and thy reward which thou shalt now possesse amongst the blessed conquering Spirits in glory, shall neuer haue end. Now thy soule like the *Eagle*, shall mount aloft, singing vpward with the little *Larke*, taking the wings of a *Doue*, it shall flye out of this inclosing house of the body, and be at rest, safe and secure from the snares of the hellish *Fowlers*: free from the snares of the world, neuer to be besmeared nor intrangled againe with the limetwigs of the catching and intrapping *flesh*: Sugar and sweeten the bitter cup of thy death with this Meditation; and if thou truly hate sinne, loue the Lord, detest thy corruptions, and fight against thy spirituall temptations: this triple peace which thou shalt enioy; first, from thine enemies; secondly, in thy Soule; thirdly, with thy *G O D*, the God of peace, amongst the Angels of peace, in the Kingdome of peace, will be thy dying peace.

9 Thou maist inlarge this Meditation, by pondering the griefes and vexations that thy soule hath beene pinched with here, not onely for thine owne personall sinnes, Originall and Actuell, of Omission and Commission, but for the sinnes of others, of this wicked world in which thou liuest, and of wicked and vngodly men amongst whom thou liuest, which now thou shalt be freed from: for, alas, what man, hath any feare of God, any sparke of

9  
It frees  
thee from  
conuersing  
with the  
wicked.

Grace; living, trading, trafficking amongst vngraciously, vngracious, and prophane men, as *Noah* lived amongst the Worldlings, *Lot* amongst the *Sodomites*, *Ioseph* and *Daniel* amongst Idolaters, as *Esay*, *Ieremie*, and *Ezekiel* amongst a sinfull, beastly, hard-hearted, and rebellious people: seeing their abominations, hearing their fearefull and horrid blasphemies, when like Dogs they set their mowthes to barke against heauen that hurts them not; like Toades and Serpents spitting daily and deadly poyson, in their deuillish oathes, euen in the very face of God, vpon no occasion, without any temptation, but onely of custome, gracelesnesse, madnesse and malice against the Lord himselfe; besides other harsh sounds coming from their worldly, luxurious, and carnall hearts, with a thousand such like impieties, and horrid villanies, amongst professed Christians, more enormous then haue beene, or now are, amongst the very Turkes, Iewes, and Pagans, nay, amongst the Beasts themselues: who, I say, hearing and seeing these things, can haue any ioy or comfort in this life, in the few and euill dayes of his Pilgrimage? Who could be contented to liue in a Pallace in pompe, where hee should every day heare his deare Parents, his Father and Mother, railed vpon and reuiled; his Brethren traduced; his owne Country and country:



try-men vilified? this were a racke and torture:  
 Oh what ioy haue we then to liue in this worlds  
 Prison, where daily and hourly wee heare  
 God our Father, the Father of Spirits, Iesus  
 Christ, our elder Brother, blasphemed; his  
 Name abused, his glory eclipsed, and his chil-  
 dren calumniated; our Brethren, Saints by  
 calling, Cittizens of the Cēlestiall Hierusalem,  
 vsed as the off-scourings of the world; mocked  
 at by the mocking *Nichols*, and rayled vpon  
 by the Satanicall *Schemis* of our age: being  
 meere subiects of sport, (as *CHAI*STVS  
 to the Iewes, and *Sampson* to the Philistines,)  
 to the Diuels Apes, prophane men in their  
 Pest-house-Play-houses, and in their deuillish  
 and drunken merriments, in *Fauernes*, Ale  
 houses, Tobacco-shops, and Brothell-houses;  
 who, vnlesse hee haue an heart of flint, hard-  
 ned like the nether-Millstone, can be freed  
 from remorse, diuision, diuulsion? who vnlesse  
 a Myrmidon, or hewen out of *Caucasus* (as  
 was once fained) can temper from teares? who  
 can be otherwayes (if hee be Gods) then a  
 mourning Doue, an howling *Ostrich*, and a so-  
 litary Pellican, in this worlds wildernesse and  
 Desert of sinne, for all the sinnes of the Conies  
 of men? who can but mourne with the holy  
 Saints in former times, for all the abhomin-  
 tions of the Citie? *Ezek. 9. 4.* Whose heart  
 is not vexed with *Leis*, for the vncleane coun-

54 *Moses his sight of Sion,*

uerſation of millions amongſt vs, vvhoe  
 workes of darkeneſſe, in theſe dayes of light,  
 ſhall iuſtifie the Sodomites in iudgement,  
*2 Pet. 2. 7. 8.* who cryes not, *Woe is me* (with  
*Danid*) *that is constrained to ſine here in Me-*  
*ſeck,* and to dwell in the tents of Kedar? Who  
 prayes not with *Samuel*, for a ſinfull people?  
*1 Sam. 12. 23.* Whoſe ſoule is not wounded  
 with the ſinnes of the times, that breake out  
 in ſuch abundance? Who could not be content  
 to be free from the ſmell. ſtinckes, and infe-  
 ction of them? What comfort is there to haue  
 any conuerſe or commerce with ſuch, more  
 then with bruit Beaſts and wicked Spirits, that  
 commit ſuch ſinnes, (as Intemperance, and  
 Luxurie and Drunkenneſſe) which beaſts and  
 Diuels commit not? Now ponder well Deaths  
 lenitie in this coraſiue: Death ſtops thine eares  
*Pſal. 31. 15* from hearing the Blaſphemies of the multi-  
 tude wherewith they blaſpheme. Death hood-  
 winckes thine eyes from beholding ſuch vaine  
 and filthy obiects, as made the Heathen *De-*  
*mocritus* plucke out his eyes that hee might  
 not behold; Death chaines thy tongue from  
 talking with, or talking of ſuch obſceane ſub-  
 iects; Death, Gods Meſſenger, pluckes thee  
*Gen. 19. 16* away, as the Angell did *Lot*, out of the *So-*  
*dom* of this world, and carries thee to *Zoar*, a  
*22. 23.* Citie of refuge, the new and true Ieruſalem;  
 from whence thou ſhalt come againe with thy  
 Sauour

Sauour in the clouds, to see these wicked ones cast into burnings, *Mat. 25. 41.* but neuer to heare them more blaspheming: from vvhich Iudgement thy soule shall returne to heauen againe, with her old companion the body, now awakened out of the dust, and glorified, where thou shalt alwayes after to eternitie heare the Quires and Melodies of Angels and heauenly Spirits, carolling out their new Songs, and Halleluiahs, to the glory of the Lambe, *Apo. 5. 9.*

10 As Death frees thee from the conuersation, so from the corruptions of wicked men, which as it is not the least safetie, so it should not be the least ioy and tranquillitie to a Christian; and the rather, because the danger of infection by them is here so imminent as fearefull. If any thinke himsele safe and sound, and on a sure ground in this kinde, as too many are too bold; let him know that it is as safe for sound Apples to lye amongst the rotten, for sound Sheepe to feede amongst the scabbed, for cleare eyes to looke earnestly on those that haue sore eyes, for a healthfull body to conuerse with the infected in the Pest-house, as for thee to liue and conuerse with the wicked, and not to learne wickednesse, with the froward without frowardnesse: nay, it is as easie to touch pitch and not be defiled: the experience of Gods Saints leaue it recorded:

10  
It frees  
thee from  
corrupting  
by the  
wicked.

56 *Moses his sight of Sion,*

that when the Saints are amongst sinners; first, eyther by Imitation of them; secondly, or compulsion by them; thirdly, being brought into straites by their wiles; fourthly, by their temptations and seductions; fifthly, in extremities amongst them; sixthly, by the over-swaying of their owne humane passions; or by some such meanes they are infected with them: these things occasioned *Ioseph* to sweare by the life of *Pharaoh*, amongst the Egyptians; *Abraham* twise to vse simulation, dissimulation, or æquivocation, in two prophane Courts; *David* to faine madnesse, in the Court of *Achish*, 1 *Sam.* 21. 13. *Peter* to deny his Master amongst the high Priests Seruants, *Mat.* 26. 74. the true Prophet to eate bread with the false Prophet, 1 *Kings* 13. 15. 16. the Children of Israel to commit Adultery and Idolatry with the Daughters of Moab, *Numb.* 25. All these haue failed, or fallen for company (as one breach brings downe another) amongst wicked men, which is thy case now, and hath beene. Now Death deliuers thee from euer conuersing, much more from corrupting by wicked men.

II  
It secures  
thee from  
the malice  
of the  
mightie.

II Let another of Deaths commodities comfort thee, in that it very much doth priuiledge thee from the madnesse and malice of the maleuolent Monsters of the vworld: thou art now secure from the pushing hornes  
of

*and his dying Comfort.* 57

of the Bulls of Bashan, from the sword of iniustice, from the arme of tyranny. Though mad *Saul* send for deuour *David*. to kill him in his sickenesse, 1 *Sam.* 14. 15. yet none can harme the body of a dead man : first, it may by kept vnburied, for a time, as great *Alexanders* was; secondly, arrested for debt, into which a good Christian may fall in life, 2 *Kin.* 4. 1. thirdly, be wounded and mangled, as *Hectors* was by the Grecians (liuing Hares may leape ouer a dead Lyon;) fourthly, digged vp againe, as Pope *Formosus* body was by *Stephanus* his successor, and as *Bucers* was by the Papists (an act more befitting Swine then men : ) yet it cannot be hurt or harmed, because it is insensible of paine; and therefore neede not feare *Phalaris* his Bull, nor the Persecutors wilde beasts; nor the Papists fire and Fagot, and burning chamber, nor the most exquisite tortures of the greatest Tyrants : for thy spirit, it returnes to the Father of spirits, thy soule to God that gaue it, euen as the beames of the Sunne reflect vpward againe, towards the Sunne, from whence they came.

12 Besides, thy good name, that especially is cleared by death : for, wee oftentimes see that by the æmulation of æquals, the enuy of inferiours, the hazred of superiours, and the wickednesse that is in the hearts of all, good men

13

It clears  
thy good  
name.

58 *Moses his fight of Sion,*

- men in their life time, by Gods permission, for causes best knowne, some secret, some reuealed, haue beene vvondrously abased and abused, censured, calumniated and scorched by the malicious and maleuolent tongues of such as haue beene set on fire by Hell, oftentimes to the very eclipsing of their good name for a time: being poysoned and besmeared with their Aspish venome; vvwhose good names it pleaseth God to restore againe vnto them, at, or after, the houre of death,
- James 3.6.* making the lustre and splendor of their graces then to breake out like the light at the noone-day, disperfing all the clouds of scandall, which haue in their vapours ascended from the foggie and filthy Quagmires and Marrish of ignorance and Malice. Who eyther denies or doubts of this, may see it in the Glasfe of the Word, and obserue it in the experience of other ages and our owne. What oppositions had *Moses* the meekest man on earth, the faithfull Seruant of G O D, in his life time, in the place of his Magistracy, amongst a rebellious people, though hee discharged the greatest function that euer was committed to any meere man, the best that euer any did, that was but flesh and bloud? yet how was hee vprayed, scandalized and slandered, his Commission from God contradicted? hee vvwas thought to take too much vpon him, accused

*and his dying Comfort.* 59

and 41.42

as a destroyer, or at least a deluder of the Lords people, concerning the promised Canaan: yet the same *Moses* had beene worshipped as a God of these ancient Idolaters after his death, if the Diuell could haue had his purpose, in exposing his dead body vnto them, being resisted by the Angell, *Iude 1.v.9.* So was *Dauid* not a little disgraced by the mockings of his wife *Michol*, *2 Sam. 6. 20.* the raylings of *Shemei*, *2 Sam. 16. 5.* the calumnies of his tyrannous enemies, by whom hee was esteemed as a foole, reuiled as a murderer, *verse 6.* accounted as an Hypocrite and vile man, *ver. 7.* yea, euen the drunkards made songs of him in his life time: now *Dauid* is esteemed as the sweet Singer of Israel, as the man after Gods owne heart, after his death. So, in our times, what broyles and turmoyles had that worthy *Caluix*, zealous *Luther*, reuerent *Beza*, iudicious *Zanchy*, moderate *Melancthon*, learned *Peter Martyr*, *Oecolampadius*, and others in forraine Countries; *Cranmer*, *Latimer*, *Ridley*, &c. amongst our selues at home: what filthy blots and aspersions were cast vpon their good names? how were their doctrine and doings misconceiued? their liues and learnings questioned and censured? their workes and writings wrested and misinterpreted? all that they said or did, preuerted or corrupted, by the malicious enemies of  
the

60 *Moses his fight of Sion.*

the truth, both within, and amongst themselves, and abroad amongst the Papists: in-  
somuch that it was one of *Melancthon*s dying  
Comforts, that by death hee should be freed  
(as his words are) from the barkings and bi-  
tings of some dogs, in the forme of Divines:  
which was the measure that the rest found, (as  
indeede in the whole course of Scriptures, the  
greatest enemies that euer the Church and  
zealous Teachers in the Church had, were  
of their owne rancke and profession, false  
Priests, false Prophets, Scribes and Pharisees,  
and false Apostles,) in which respect as the  
same *Melancthon* once hoped: and in a man-  
ner prophesied, that the after-Ages would  
iudge more candidly and sincerely of him and  
his Workes after his death: even so hee, and  
others, now finde it: for, (notwithstanding  
the Blasphemies which Romish *Rabshakeh*s,  
*Fenerdentius*, *Cochleus*, *Bulserus*, and others,  
belch out against these Germaine and Belgicke  
Lights, and the rest of the Host of God, whose  
tongues are no slanders) how hath the Lord  
honoured & famoused those worthy labourers  
in his Vine-yard; even in their good names,  
since their dissolution? all of them being ac-  
counted pillars (notwithstanding the detraction  
of these Romish Caterpillers) in the house  
God: all of them in their zealous and learned  
Labours, (like *Oscolampadius*, as his name  
imports)



*and his dying Comfort.* 61

imports) shining as precious Lights in the Church, which neuer shall be wholly obscured til he that is the light of the world come againe to Iudgement. This wee daily see verified, that (to the comfort of the suruiuing) though zealous Pastors; men of exquisite parts and paines, haue beene in the day of their Ministry torne and reuiled amongst these Swine and Dogs, to whom they haue given holy things: counted as fooles and deceiuers (as the Iewes, and Christs Country-men, accounted Christ,) mad men (as *Festus* thought *Paul*) *Acts 26.28* and rauers and ragers in the Pulpit (as the Iewes held *Jeremie*) yet after the setting of *Ier. 18.18.* their Sunne, they haue beene longed for, their *Ier. 10.7 8.* losse lamented, (chiefely of the household of *10.* Faith) and their names honoured, in the hearts, and mindes, and mouthes of multitudes, when the wicked in all their power and pompe being magnified of their fawning Parasites for a time, in the sodaine dampe of death, haue had the glimmering of their glory put out, their honour laid in the dust, and their names (like their rotten carcases) rotting and smelling and stincking in the nostrils of God and good men: as may be seene in the life and death of *Herod, Antiochus, Nero,* and others. For, I pray you, who is now more famous after *Acts 12.23* death, *Nero* or the persecuted Christians? *Julian*, or the poore Saints which he butchered? *Herod,*

## 62 *Moses his fight of Sion,*

*Herod, or Iohn whom he beheaded: Pasbur, or Jeremie whom hee imprisoned: Gardiner, Bonner, and such bloody Butchers, or our English Martyrs whom they burned? Surely the candle of the wickeds glory is put out, and there remains the impure filthy stincking snuffe of an euill name, their glory is their shame, Phil. 2. 19. but the memoriall of the righteous is precious, smelling like Balme and Spikenard diffused; yea, their name shines like the Starres in the shady night of death, or rather like the Sunne, the cloud being remoued, flourishing in the storme of death, like the Laurell, which is greene when the Winter is foule. Though CHRIST him selfe be counted a Samaritan, an impostor, one that vvas Belzebubs friend, a poore Carpenters poore Sonne in his life, yet in and at his death, hee is iustified, approued and famoused as a righteous man. as an innocent, as a iust man, as the Sonne of GOD, by the testimonie that was giuen of him, first, by <sup>a</sup>Pilate; secondly, <sup>b</sup>Pilates*

<sup>a</sup>Mat. 27. <sup>24</sup> Wife; thirdly, the <sup>c</sup>Passengers that smote their

<sup>b</sup>ver. 19. <sup>c</sup>Luke 23. <sup>48</sup> breasts; fourthly, the <sup>d</sup>teares of the Daughters of Ierusalem; fifthly, the <sup>e</sup>Centurion; sixthly, and

<sup>d</sup>Mat. 27. <sup>54</sup> <sup>e</sup>Judas him selfe; seauenthy, yea, 1. the vaille of the Temple; 2. the stones; 3. the Sunne; 4. the

<sup>e</sup>Mat. 25. 4 <sup>f</sup>ver. 51. 53 Elements; 5. the raised bodies of the dead Saints, giue a reall and an honourable testimonie of him; 6. thus shall it be with thee if thou

*and his dying Comfort.* 63

thou beest a member of Christ, though thou beest misse-reported, and sinisterly censured, as *Iob* was of his friends; 7. yet in thy dissolution principally, thy name shall be raised, <sup>as *Iob*. 15. ch. 22. 33.</sup> like the fire from vnder the ashes of ignominie. It was the Heathens Comfort that hee should leaue a good name behinde him: so let it be thine; it being one of the greatest earthly blessings, aboue Gold and Siluer, *Prov.* 22. 1. yea, as a precious Oyntment, *Ecc.* 7. 3. this Oyntment smels the sweetest when the boxe of thy body is broken: thou carryest this Oyntment (as dead bodies are annoynted) euen to the graue with thee, and it liues, when all other earthly things dye to thee and thou to them. Therefore be thou cheared vwith the thought which comforted the Pagan, *Nemo me, &c.* 34

*Let none be-moist my Hearse with helpleffe  
teares.*

*From Learnings mouth Fame flies to vulgar  
eares.*

14 In death thou shalt haue an excellent 14  
and notable both tryall and demonstration, as It tries and  
also exercise of thy graces, as first, of thy declares  
Faith; secondly, thy Patience; thirdly, thy Con- thy graces.  
stancie; fourthly, thy Christian Courage; fifthly,  
Fortitude; sixthly, and the Spirit of Prayer, by  
which, first, others shall be strengthened;  
secondly,

## 64 *Moses his sight of Sion,*

secondly, the weake shall be confirmed; thirdly, and all that are present with thee, and amongst whom thou liuest, encouraged in their Christian courses; fourthly, thy sinceritie in thy profession approued; fifthly, Gods graces in thee magnified; sixthly, and aboue all, his name glorified.

15 In thy death thou shalt be distinguished from a carnall and a prophane man: for commonly the sicke bed shewes the sicknesse or the health of the soule: the death shewes the life, diuiding and iudging the estate of the visited, as *Gideon* diuided his company by lapping of water, *Iudg.* 7. 1. and as the Ephraimites were distinguished from the Israelites by pronouncing *Shibboleth*. For looke at the godly from time to time, and the last acts they did, and the last words they spake, were the most sacred, seasoned, and sanctified of their whole life, (but it hath beene contrary in the wicked) and God is the same God to thee that hee was to them, if thou beest a belceuer. Looke into particulars: the last speeches of dying Saints, as they haue beene full of grace, so they are worthy relating, and remembring, and applying. The last period of *S. Steuens* life was prayer for his enemies, and for his owne soule: the last words of *Dauid*, holy exhortations to his Sonne *Salomon*, to obserue the Statutes and Ordinances of the Lord, and the disposing

15  
It is the  
good inheritance  
of the godly,  
and the  
horror of  
the wicked.

*Acts* 7. 60.

*1 Kings* 2.

*7. 1. fo. II.*

disposing of some particulars, of which hee gaue him cautions: the last acts of old *Iacob*, *Gen. 48.* Prayer, and prophesying, concerning his *Gen. 49.* sonnes and posteritie: the like comfortable end made *Abraham*, *Iob*, old *Simeon*, *Moses*, *Gen. 25. 8.* and other of the Saints in the old and new *Iob 42. 17.* Testament. The like wee read of *Ambrose*, *Luke 2.* whose conclusion in his death-bed was, that hee was neyther ashamed to liue, nor fearefull to dye, because he had a good Lord. *Bernards Vide cent.* death was grounded vpon the sure hope and *Magd. sic* Anchor of Gods mercy, though hee liued in *Grin. in A.* corrupt times. *Oecolampadius* told his visitors *posth. mor.* newes, in the last speech hee vttered, namely, that hee should shortly be with the LORD IESVS. *M<sup>r</sup>. Calvin* with *Dauids* heart repeating *Dauids* Psalmes, mourning in the Spirit, for his sinnes, his soule was sent out of his body, like *Noahs* Deue, out of the Arke. *Melancthon*, in his last farewell to life, professed he was exceeding willing to dye because it was the Lords will, praying for a happy and ioyfull departure, hee had his desire presently sealed. *Peter Martyr*, gaue a comfortable farewell to his brethren and deare friends, acknowledging saluation onely in Christ the Redeemer, in which faith as he liued so he dyed. That halfe miraculous man *Luther*, in his death abounded as with prayer so with praises and thanksgiuings that the Lord had revealed

66 *Moses his sight of Sion,*

Christ vnto him, and made him an instrument to discover Antichrist, and to oppose him. *Anas Burgius* cryed in her last cries, *Lord forsake not mee, least I forsake thee.* *Mauritius* the Emperour, in his last fainting, gaue glory vnto God, that was righteous in all his wayes, and holy in all his workes. *Saint Augustine* wept vpon his sicke couch for many dayes together, and so was his soule ferryed to Christ in a floud of teares, as *Peter* walked to Christ on the Sea of waters. I might giue your meditations matter enough to worke vpon, in reflexing vpon infinite examples, related by Authors, to which euery faithfull Minister that vseth to performe this dutie of visiting the sicke, like a spirituall Physitian, discerning the estate of the soule, addes his *Probatum est*, in ioyfull experience of many, whose dying hath beene suted and sorted to their living, both gracious, both glorious.

Why then shouldest thou feare? for to the righteous there shall be peace at the last, *Esa. 57. 2.* therefore liue by Faith, beleue the Promises, and apply them, and be comforted in Gods mercy to others: but as for the wicked, it is not so with them, they shall bee like the chaffe scattered in the winde; for, *there is no peace to the wicked saith my God, Esa. 57. 21.* the prolong of their wicked life ends in a fearefull Tragedie in death: for, though in  
respect

and his dying Comfort. 67

respect of the body, and the outward man, there is the same condition to the wise and the foolish, to *Nabal* and *Salomon*, godly *Ionathan* perishing in the field as well as wicked *Saul*, 1 *Sam.* 31. 2. 3. *Ezekias* stricke with the plagues boyle, *Esay* 38. 21. *Asa* goutie in his feete; nay, euen good *Iofias* wounded in the Battell, and the rest of the godly being afflicted in sickenesse as pittiously, and dying oft times as painefully, whether in a naturall or a violent death, euen as the wicked, (as appears in the exquisite torments of the Martyres in the Primitiue Church, in the crucifying of *Peter* and *Paul* with their heads downewards, &c. yea, euen in the very Passion of Christ himselfe: ) yet in respect of the inward man, and dispositions of their soules in death, there is as great difference betwixt them, as there was in their carriage and conuersation in life. And therefore as you haue heard the godly praying, or prayling and blessing G o d, speaking graciously, sending out their spirits ioyfully, and dying comfortably: so prophane men dye eyther carelesly and blockishly, for the most part, their hearts being frozen, and their consciences benumbed and scared, without any touch in soule or remorse for sinne; which kinde of dying though our sottish silly common people commend as the most happy and blessed death, when they goe

*Eccles.* 2. 16

2 *Chron.* 35

23

*Ar. in probl.*  
*de cruce.*

68 *Moses his fight of Sion,*

away quietly like Lambes, as their stupiditie and blindnesse thinke : yet indeede they dye like Beasts and Dogs, without any life of grace, or feeling of the Spirit, in the power or comfort of it; nay, senselesly like stockes and stones, as is said of *Nabal*, whose heart was like a stone within him, 1 *Sam.* 25. 37. 38. or else desperately and ragingly, impatiently as impatiently, belching out blasphemies against both the Maiestie and the Mercy of God. Thus *In-*

*Mat.* 27. 3. *das* cries hee hath sinned in betraying the innocent blood, but hath no Faith to apply that blood to the washing away of his bloody treason. Thus *Antiochus Epiphanes* dying, is tormented inwardly with the gripes and convulsions of conscience, as with the rage of his sicknesse: so *Julian* the Apostate, in his last act of life, from his infected lungs sent out venom against Christ, calling him in dirision, victorious Galilean. Thus *Eccius* dyes execrating his Popish on-setters in frustrating his golden hopes, when they had clapt their hands to animate him to barke at *Luther* and the Protestants. The like end made *Latomus*, *Hoff-maister*, *Spira*, and other Antichristian Champions, being not vnlike in their sinne. Thus *Gardiner* dyes, confessing that hee had sinned with *Peter*, but could not repent vvith *Peter*. *Cornelius Agrippa*, cursing his attending Spirit, that stood by him in the forme of



a blacke dog. Others paralel in the like sinnes,  
making like proportioned ends: vnlesse it be  
in some particulars, as once in the Scripture,  
in the Theefe vpon the crosse, that a theeuish Luk. 23. 43  
and licentious life should haue the promise of  
Paradise in Death: which as it was, first, the  
conclusion of Christs life; secondly, the pre-  
sent magnifying of the power of his Passion:  
so it is not to be vrged, nor peremptorily  
pleaded, 1. in defence of ill liuers; 2. nor imi-  
tated in deferring repentance; 3. nor presu-  
med vpon, no more then a man ought to pre-  
sume to be a Traytor, a Witch, a murtherer,  
in hope for a pardon when he is to be turned  
off the Ladder: because some one man in an  
age, hath by Gods prouidence this priuiledge,  
to be repriued and released from these facts  
committed. For, in place of one example that  
hath had his inueterate old sores cured, his  
crying treasons pardoned at the last houre,  
(like *Gregories* good theefe that begd heauen)  
wee haue millions that haue perished, rot, and  
consumed, in body and soule, in the last exi-  
gent of life: as they haue not spared G O D,  
liuing; God hath not giuen them any tokens  
of his fauour, but rather of his wrath and in-  
dignation, dying: forgetting them dying, as  
in their life they forgot him; turning away his  
care from hearing of their prayers, though Psal. 66. 21  
they houle vpon their sicke-beds like Wolues,

70 *Moses his sight of Sion,*

*Ose* 7. 14. because in their health and prosperitie, they haue like deafe Adders, stopped their eares, in not hearing his Law and Word, and in not considering the cryes of the poore, *Prou.* 28. 9. *Prou.* 21. 13. *Prou.* 15. 8. Therefore for thy present instruction and future consolation, worke thou out betimes thy saluation

*Phil.* 2. 12. with feare and trembling. Giue all diligence to make thy Election sure. Breake off all thy sinnes by repentance. *Dan.* 4. 24. Turne to the Lord with all thine heart, in fasting, weeping and mourning, *Ioel* 2. 12. Turne from the wickednesse thou hast committed, with the Niniuites, *Jonah* 3. 7. 8. Wash thee and make thee cleane, *Esay* 1. 16. Cleanse thy heart from euill thoughts, *Ier.* 4. 14. Leauē thy formalitie in Religion, and worship the Lord in truth and spirit, *Iohn* 4. 24. Get faith, and learne to liue by faith, *Hab.* 2. 4. and to dye

*Iohn* 1. 47. by faith. Be a *Nathaniel* in thy dealings with men; let thy heart be vpright as thy hand, *Iob.* 1. 47. Remember the poore and needy, then

*Psal.* 41. 1. the Lord will remember thee in the day of thy sicknesse : Christ will visite thee as hee did

*Luk.* 16. 22. *Lairius* Daughter, and *Peters* wiues Mother; he shall be thy Physitian, when the simples of Nature, and the arme of Flesh faile; his Angels shall pitch their tents about thee, and carry thy flitting soule, as they did *Lazarus* his, into the seates of the blessed. Make vse of this,  
and

and his dying Comfort. 71

and the LORD giue thee vnderstanding in all things.

16 As the examples of the Saints of God, 16  
that hauing liued conscionahly, and dyed com- In death  
fortably, must comfort thee in this houre, so desire  
their willingnesse to dye must encourage thee Christ, as  
willingly to drinke of that cup which the Lord hee by  
offers thee, without resisting or relucting. death de-  
sired thee.  
Looke vpon old *Simcon*, singing that Swan-  
like song, prophecying his death; *Lord, now*  
*lett st thou thy Seruant depart in peace, Luke 2.*  
29 But especially of Saint *Paul*, vveary of  
this mortalitie, desirous to be disburdened  
of the burthen of his corruptions, to be deli-  
uered from the body of sinne, *Rom. 7.* to be  
present with the Lord; to be dissolued and to  
be with CHRIST, *2 Cor. 5. Phil. 1.* But  
the best president that wee haue in life and  
death, as the best comfort, is the practise of  
Christ; who although hee feared death as  
man, desiring conditionally the passing of that  
bitter cup, yet neuerthelesse wee shall see in  
him a great alacritie, chearefulnesse, propen-  
sitie, and willingnesse to dye: for, besides his  
often conference with his Disciples about his *Mat. 10. 38*  
death, the frequent nomination of it vpon and *16. 21.*  
all occasions, which shewes how vehemently *17. 22. 23.*  
hee was affected towards it, the tongue spea- *Luk 12. 31.*  
king from the hearts abundance, all his words  
and acts declare it: for to shew his desire to

*Iohn 4.32.* dye, hee counts it but a Baptisme, or as it were, a sprinkling of cooling water, *Mat. 20. 22.* nay, it is meate and drinke to him to doe his Fathers will, which was that hee should dye. hee counts it a Iourney to goe, which hee was willing to vnder-goe: nay, hee was euen payned vntill it was past: when it came to the push that his houre was come, hee seekes death as *Iob. 18.47* it seekes him; hee goes forth to meete and *Gen. 18. 2.* welcome it as his friend, as *Abraham* and *Lot* *Iob. 19.30.* to meete and entertaine the Angels; hee offers *Gen. 8.8.* himselfe to the instruments of his death, his backe to the smiters; and finally, his soule is not taken from him compulsoe, but as hee commended it, so hee resigned and gaue it vp, to his Father willingly: hee gaue vp the ghost hauing power to lay downe his life, sending out his spirit, as *Noah* did the Doue out of the Arke, which after three dayes returned againe to quicken the body, from heauen, from whence also *Lazarus* his soule returned after foure dayes. Now apply this to thine owne particular: art not thou a Christian, so denominated of CHRIST? then euery one of Christs actions ought to be thy instruction, chiefly in his death, all whose dying gestures are worthy to be writ in thy heart, in letters of Gold. Did hee then vnder-goe such an extraordinary, vnnaturall, painefull, shamefull, cursed death, the worst that euer was; for there.

therefore Christ dyed the worst death that euer was, both for the ignominie of it, and the exquisite tortures in it, that a Christian should not feare any death, since euerie death is sanctified vnto him in the death of Christ. Did Christ not onely indure his pangs and paines in death so patiently, as a Lambe before the shearer, but was euen desirous of this bitter pill, for the ioy that was set before him, and the loue hee bore to redeeme thy enthralled soule? and art thou scrupulous and timorous of a naturall and an ordinary passage from life to life through this dead Sea? Wilt thou mutter and murmure, and shew thy selfe refractory to come to the Kings Court, when thou art so gently summoned, by such a sweet messenger as a lingring sickenesse? Hast thou so little longing to goe to him by the rupture of a weake thread of life, who was so desirous to come to thee from heauen to earth, from the earth to the Crosse, from the Crosse to the Graue, euen through a red Sea of blood? thorow Pikes and Speares, and nayles and thornes, being dieted in this his bloody march with the bread of affliction, and the water of teares, with gall & vinegar? oh hast thou so little delight in him, so little desire towards him? so small liking of him, so little loue to him? that thou list not step over the narrow bridge of this life, to meete him, to greeete him, and  
to

to inioy him ? Expostulate with thy soule how it comes to be so dull, so dead, so lumpish, so leaden : how it is that thou professest

<sup>a</sup>Eph 5. 21 thy selfe to be a Spouse of Christ <sup>a</sup>, a member

<sup>b</sup>Ose 2. 19. of Christ <sup>b</sup>, a branch of Christ <sup>c</sup>, ( which

<sup>d</sup>Eph. 5. 30 thou must belecue and professe if thou hast

<sup>e</sup>Ioh. 15. 5 any part in him <sup>d</sup>, ) and yet hast no desire to

<sup>f</sup>Ioh. 1. 6. put off the outward mantle of this bodies co-

uering, to be inseparably imbraced in the

armes of this Bridegroom; not to leane with

*Iohn*, but for euer to rest in his bosome; to be

ioyned to thy Head ? to be fixed in this vni-

on ? But if Christs loue and desire to dye, and

to dye for thee, be too high a pitch for thee

to soare to, which yet ought to be aymed at,

yet imitate the desires and the patience of the

Saints in this kinde, so farre ( as the Apostle

speakes of himselfe ) as they imitate Christ :

for as the examples of the wicked are recor-

ded for our detestation, 1 Cor. 6. 10. so the

examples of the godly are written for our

comfort and consolation, Rom. 15. 4. You haue

*Iam. 5. 11.* heard (saith *Iames*) of the patience of *Iob*, and

what end God made with him. You haue heard

of the desires of *Paul* and *Simeon*, of the

graces that appeared in *Danid*, *Iacob*, *Siemen*.

&c. *Ambrose*, *Augustine*, &c. *Caluin*, *Lu-*

*ther*, &c. and vvhath ends they made, vwith

God. Then, thou vsing the same meanes

that they did, euen Faith and Repentance;

vwhy

why shouldest thou demurre, or be vnwilling to goe that Iourney vvhich they haue gone?

17 Yet if examples and presidents of others, as of Christ and Chrittians set not an edge on thy desires to dye; yet let the mutabilitie, breuitie and vncertaintie of life, with the certaintie of death, cause thee to make a vertue of necessitie: as *Esay* said from God, to *Ezekias*, *thou must dye*; and as God to *Moses*, *thou shalt dye*; so hee saith to thee, Set thine house, set thine heart in order, for thou canst not liue, thou must dye; nay, thou canst not long liue, and thou must soone dye, certainly dye; therefore it is wisdom for thee, (as in outward things) so in this, to doe that voluntarily, which thou must doe necessarily, and compul'sorie: thy life thou knowest is but a short life, frayle, and brittle as glasse. As it is a flower for the mortalitie of it, *Esay* 40. 7. A smoake, for the vanitie of it, *Psal.* 102. 3. so it is a house of clay, soone crused downe, *Iob.* 4. 17. A tent or tabernacle, soone pluckt vp, 2 *Cor.* 5. 1. A Shepherds Tent, soone pulled downe, *Esay* 38. 12. A Shippe in the Sea, *Wisd.* 5. 10. soone sliding, soone ouer-throwne by the Rockes, ouer-blowne by the windes: nay, as a Weauers Shittle, *Iob* 7. 6. for the volubilitie of it: as a dreame *Iob* 20. 8. as a shadow, *Iob* 8. 9.

17  
Death is  
the com-  
mon Inne  
of all flesh,  
where  
thou shalt  
be refresh-  
ed.  
*Esay* 38. 2.  
*Numb.* 27.  
13

for

for the vanitie of it; nay, vanitie it selfe, which is nothing, it being in very deede nothing in respect of eternitie.

Learnetherefore by this mirroure of dying *Moses*, so to spend these thy dayes of vanitie, that for shortnesse of dayes in this world, thou maist with *Moses*, and all the glorious Saints of God, inioy eternitie of dayes in the world to come.

---

Simeons

---





SIMEON'S  
dying-Song.  
HANDLED IN  
fixe Sermons.

---

LUKE 2.29.

*Lord, now lettest thou thy Seruant depart  
in peace, according to thy Word.*



T is the Position of some, *Plus enim*  
that *Examples* moue more *placquam*  
then *Rules*; that *Præliſe præcepta*.

perſwades or diſſwades a-  
boue *Precepts*, eyther in  
Imitation or Emulation  
of Vertue, or Detestation  
of Vice: and aboue others

wee are proneſt to write after the Copies of  
great men, and to tread in the ſteps of old  
men.

# 78 Simeons dying Song,

men. Therefore the Scripture propound vnto vs the patternes of the greatest of men, euen

*Regia ad exemplar totius componitur orbis.*

Kings who were as good as great, <sup>a</sup> David, <sup>b</sup> Ezekias, <sup>c</sup> Iosias, <sup>d</sup> Asa, <sup>e</sup> Iehosaphat, &c.

that wee should follow their footings so farre as they followed Christ, and walked with God.

<sup>a</sup> 2 Sam. 15.

<sup>3</sup> 1. Of the most aged amongst men, as of <sup>f</sup> Abraham, <sup>g</sup> Noah, <sup>h</sup> Methusalem, <sup>i</sup> Iob, &c. and

*Ch. 23.*

<sup>1</sup> Kin. 2. 10

<sup>b</sup> 2 Chro. 31.

<sup>1. 2.</sup>

<sup>c</sup> Chro. 34.

<sup>3. 4.</sup>

<sup>d</sup> Chr. 15. 8

<sup>e</sup> 1 King. 22.

<sup>4</sup> 1.

<sup>f</sup> Gen. 25. 8

<sup>g</sup> Gen. 9.

<sup>28. 29.</sup>

<sup>h</sup> Gen. 5. 27

<sup>i</sup> Iob 42. 17

<sup>k</sup> Psal. 22. 4.

here of old Simeon, whose liues and deaths are so many pleading Orators, and preaching

Sermons, to excite vs to Christian courses, that like them wee may liue holily and dye

happily, and arriue at the common Hauen of all flesh peaceably and safely. Now amongst

the rest, I haue called out and selected Simeon, as a Candle set on a hill, as a Beacon on fire,

to giue light to the world (if shee will open her blinded and beetle eyes) how to walke to

Sion, through this vaile of life, euen in the darke and <sup>k</sup> shadowie night of death. Simeon

a fit obiect for vs to reflect the eyes of our intellectuall powers vpon, in the prosecution

of this sad and fable subiect of death: in which consider, first, the Title of the Text; secondly,

the Text it selfe.

For the Title, *Antiquitie*, and our Church denominates it, *The Song of Simeon*, meereley

*Cantic Cygnea.*

Swan-like and Cygnean, pious and propheticall. I might easily runne Descant and Diuision vpon it, sorting it out into his seuerall parts;

shewing

*directing to liue and dye well.* 79

shewing, 1. the *Ditty*; 2. the *Maister*; 3. the *Manner*; 4. the *Harmony*; 5. the *Time*; 6. the *Tune*: with all such obseruances in vocall Musicke, substantiall and circumstantiall; euen from the ground of this Scripture. But my part now is, rather to sigh then to sing, vnlesse Dirges and Madrigals, fitter for *Heracitus* his part then *Democritus*, yet I cannot but so farre condescend to this Cantion, as to commend this diuine Canticle for the excellencie, and to consider in it, the ground of it, nature, and proprietie. For the excellencie, it is of that puritie and perfection that I wish it might be a rule and a square to our irregular and vnlimited licentiousnesse in singing, that our hearts were rightly tuned by the Spirit of God as was *Simeons*, *verse 25.* that our tongues were the Pennes of this ready Writer in our Ditties, that so wee might sing the prayles of the King: but alas, our Songs are commonly rather from *Sodome* then from *Sion*; rather sensuall then spirituall, carnall then Christian, Satanicall then sacred, rather to the honour of *Bacchus*, *Priapus*, and *Venus*, pleasing the Flesh, the World, and the Diuell, the vvorlds worshipped Trinitie; then to the glory of the immortall and indiuisible Trinitie: witnesse the vaine, vile, wanton, vicious, loose, licentious, venerious Songs and Sonnets, of Poets and Poetasters of our times: 1. Which may

Redargu-  
tion.  
*Psal. 45. 1. 2*

not

not onely be seene extant : 2. but euen are chaunted and carolled out, by Fooles and Fiddlers, vnprofitable Moathes of the earth, which liue cyther in no calling, or in a sinfull calling : 3. heard, receiued, applauded, approued, laughed at by all the licentious Prodigals, loose gull-Gallants, Epicures, and Carnalists, ordinarily in euery Ordinary, Inne, Tauerne, Ale-houses, and the like: Oh therefore whose heart smites him in this kinde, let him reforme this sinne, whether actiue or passiue, in delighting or desiring to say, sing, or heare these Organs of Sathan, and those Bellowes of sinne and vncleannesse. Turne now the streame another way, let Iordan runne backe-ward. If thou beest afflicted, pray : take out this rule, so did *Moses*, *Manasses*, *Dauid*, the *Israelites*, and all Gods Saints. Art thou merrily affe-

*James* 5. 13. cted? sing : but what? Psalmes, *Psal.* 119. Hymnes, and Songs, and spirituall Psalmes, making melody to the Lord in your hearts: therefore as I would propound *Dauid* and *Ezekias*, as true patternes for all mourners; so *Simeon* and *Zachary*, as spectacles to all singers. As in Instrumentall Musicke, the strings that are out of tune, must be set vp to those that are in tune : so when thou singest vanitie thy heart and tongue, which are distracted, distempered, and out of tune, must be set in the right Key, as was *Simeons*; then thou shalt sing

*directing to liue and dye well.* 81

sing at thy departure out of this worlds Prison,  
as <sup>a</sup>Paul and Silas did in Prison. Thou shalt <sup>a</sup> *Acts. 16.*  
sing *Hosanna's* in Heauen, when thy Friends <sup>21</sup>  
sing thy Funerall *Nenke* on earth.

The ground of this Song is Christ, the  
Messias, Sauour, and saluation of Israel, the  
Redeemer of his people, as the Word calls  
him <sup>b</sup>; as the Angell christens him from <sup>c</sup> God; <sup>b</sup> *Luke 2. 49*  
which Sauour, as he was promised to <sup>d</sup> *Adam*, <sup>c</sup> *Mat. 2. 21*  
the promise renewed to <sup>e</sup> *Abraham*; prefigu- <sup>d</sup> *Gen. 3. 15*  
red in the Leuiticall Law, and those <sup>e</sup> *Gen. 15. 5.*  
*Types and Ceremonies*, *Aarons Rod*, the Pot <sup>f</sup> *Gen. 12. 3.*  
of Manna, the watty Rocke, the scape-Goat, <sup>g</sup> *Gal. 3. 8.*  
the brazen Serpent, the blood of sacrificed  
Beasts and Bullockes, and the like; prophesied  
of by all Prophets <sup>f</sup>, great and lesser, from <sup>h</sup> *Acts. 3. 24.*  
*Moses* to *Malachie*: so being now reuea- <sup>i</sup> *Deut. 1. 15*  
led and exhibited, is the ground of *Simeons* <sup>j</sup> *and 7. 37.*  
Song, and the matter of his inward mirth,  
breaking forth like a fire long kept in, into  
these outward Modulations.

His practise is our precept; all our ioy must <sup>Vie.</sup>  
be in Christ, and for Christ. In Christ reioy-  
ced the Patriarkes, when they did but see  
Christs day a farre off, thorow the cloud and <sup>k</sup> *John. 6. 56*  
the vayle, as did <sup>l</sup> *Abraham*. In Christ re- <sup>m</sup> *Heb. 11. 13*  
ioyced the Prophets, <sup>n</sup> *Esay*, <sup>o</sup> *Ierem*, <sup>p</sup> *Ezekiel*, <sup>q</sup> *Esay 53.*  
&c. in the heate of their persecutions being <sup>r</sup> *ch. 54.*  
refreshed with the vision of that incarnate <sup>s</sup> *ch. 55.*  
Babe, <sup>t</sup> *Ier. 24. 5.* Prince of peace, branch of *Iesse*, eternall <sup>u</sup> *Esay 9. 6.*

Counsellor, which they did preach, and of whom they did prophesie. In Christ reioyced the Apostles, *Peter, Iames and Iohn*; yea,

<sup>a</sup>1 Cor. 15. *Paul* <sup>a</sup>himselfe in the midst of stripes, whips, *Ch. 5. 41.* and imprisonment <sup>b</sup>. In Christ reioyced the ancient Martyres, *Polycarpus, Ignatius, Cyprian*, euen like the three Children in the midst of

<sup>c</sup>Dan. 3. 23. the fire <sup>c</sup>. In Christ reioyced the ancient Fathers, *Augustine, Ierome, Bernard, &c.* witnesse their words, works, and writings, amongst the rest, of him that could say, *Deus meus & omnia*, my Christ and all things; Wife, Childe, Friend, Father, ioy sufficient, efficient, in life and death. Nay, lastly, as with Christ, so in

<sup>d</sup>Luke 2. 14 Christ, and for Christ, reioyced the <sup>d</sup>Angels

<sup>e</sup>Rev. 5. 11. in earth and in heauen <sup>e</sup>: be glad then oh yee <sup>12</sup>righteous, and reioyce ye that feare the Lord,

<sup>f</sup>Luke 2. 10. as the Angels <sup>f</sup>to the Shepherds, as *Esay*

<sup>g</sup>Esay 9. 6. to the Church, <sup>g</sup>For, *unto vs a childe is borne, and a Sonne is giuen: For, to vs is borne a Saviour, in the Citie of David, which shall deliuer all his Israel from their sinnes, Matth. 1. 21. Luke 19. 10.*

Redargu-  
tion.

Many and manifold are the ioyes of the sonnes of men, as dangerous, as diuers; few with those sonnes of God by Creation and Adoption, Angels and Saints, reioyce in, or for Christ; but sinners according to the diuersities of their darling sinnes, solace their soules in such contents, as I may call meereely Antichristian,

directing to liue and dye well. 83

christian, and against Christ, and the Lords annoynted, in which they please themselves and displease him; content their flesh, but crucifie CHRIST, and grieue his Spirit. *Nabal*<sup>h</sup>, and <sup>h1 Sam. 15</sup> *Baltazar*<sup>i</sup>, the Epicure and Drunkard, hath <sup>i Daniel. 5.</sup> ioy enough in his feasts and festiuals: the colour of the wine delights his sight, the relish his deuouring sense, like a base Bagge-pipe, hee makes such Musicke as the Diuell daunceth at, when hee is full. The Vsurer, the worldling, and the miserable able miser hath <sup>Sibilat me</sup> his heart rauished when his eye reflexeth vp- <sup>populus, &c</sup> on his glittering Idoll, and golden God, the <sup>Horace.</sup> Calfe that this beast bowestoo. The impure *Onan*<sup>k</sup>, filthy Fornicator, and inexcusable A- <sup>k Gen. 38.</sup> dulterer, which like to *Salomons* foule<sup>l</sup>, goes into the harlots house, and like *Ieremies* neigh- <sup>l Pro. 7. 7.</sup> ing horse<sup>m</sup>, without vnderstanding<sup>n</sup>, runnes <sup>m Jer. 5. 8.</sup> after his neighbours wife, like the Oxe to the <sup>n Pro. 6. 33.</sup> slaughter<sup>o</sup>, to his owne destruction<sup>p</sup>; delights <sup>o Pro. 7. 22.</sup> himselfe (as the Swine in the mire, as the Toade <sup>p Pro. 6. 32.</sup> in the puddle, as the Panther with excrements<sup>q</sup>, as the Scarabean Flye with ordure <sup>q Gesner.</sup> and filth, as the Diuell his Father<sup>r</sup>, amongst <sup>Plinie</sup> filthy Hogs<sup>s</sup>,) with his vncleane courses and <sup>r Job. 8. 44.</sup> discourses; feeding his appetite with strange <sup>s Lu. 15. 16.</sup> flesh<sup>t</sup>, as the lusting Israclites with loued and <sup>t Pro. 23. 27</sup> loathed Quayles<sup>v</sup>, as the Italian *Pfelli* and *Merfi* feede on poyson: his chiefe ioy is to touch and taste Sodomes Apples, and the for-

## 84 . *Simeons dying Song,*

bidden fruit; his onely Paradise, the ioying in, and inioying here (which hee dreames of hereafter,) a Turkish Heauen, a Mahumetaine portion of Wine and Women: as for Christ hee hauing no heart at all, *Hosea* 4. 11. can haue no heart to him, neyther in delighting in him, or desiring him, no more then the very Diuels themselves, who quaked and trembled, and made our cryes and exclamations, at the very sight of him, *Luke* 8. 28. 29. so all other Libertines amongst vs, haue some  
*7 Mar. 6. 17* <sup>v</sup> *Herodias* or other, some one beloued sinne which they more loue and like and ioy in then in the worlds Saviour. As some in their carnall companions and vvicked associates, vvith whose dispositions and conuersations, as they receiue as much infection in their soule, as their bodies from a Pest-house; so they haue  
*8 Dan. 5. 1. 2* their refections, as <sup>u</sup> *Balthazar* and *Sardanapalus* had vvith their Queenes and Concubines, and so in the rest. Well, these carnall and common Christians, which haue as much zeale to Christ, and loue for Christ, as common women, plainly demonstrate that they haue the spirit of Sathan, and not the Spirit of G O D, as had *Simeon*. And therefore as they ioy not in Christ, neyther doth he ioy in them, no more then a chaste Bridegrome in a whoorish Spouse, as they desire not him he desires not them, nor their company in his Chamber,



directing to liue and dye well. 85

ber, no more then hee did the foolish Vir-  
gins<sup>x</sup>; as they delight not in him, he delights <sup>x</sup> *Mat. 25.*  
not in them, no more then a man delights in <sup>11. 12.</sup>  
his crucifier and tormenter; as they loue not  
him, so hee loues not them, no more then he  
doth *Cain*<sup>y</sup> and *Eſau*<sup>z</sup>, whom the LORD <sup>y</sup> *Iude 9. 11*  
hated. As *Peter* said to *Simon Magnus*, so I <sup>z</sup> *Mal. 1. 2.*  
say to them, *They and their money perish toge-* <sup>Rom. 9. 13.</sup>  
*ther*<sup>a</sup>, they and their lustfull pleasures perish <sup>a</sup> *Act. 8. 20*  
together, as did *Zimri* and *Coſbee*<sup>b</sup>; they and <sup>b</sup> *Numb. 25.*  
their Gold perish together, as did *Achan* and  
his wedge<sup>c</sup>; they and their Idols perish toge- <sup>c</sup> *Iosh. 7. 24.*  
ther, as did the Israelites and their Calfe<sup>d</sup>; they <sup>d</sup> *Exod. 32.*  
and their sinnes perish together, as did the <sup>20. 35.</sup>  
murmuring Rebels in the Wildernesse; they  
and their companions perish together, as did  
*Corah* and his complices<sup>e</sup>: cursed be their <sup>e</sup> *Numb. 16.*  
sinnes, and their Societies. like *Simſon* and <sup>31. 32.</sup>  
*Leui*, brethren in iniquitie<sup>f</sup>: So let them pe- <sup>f</sup> *Gen. 46. 9.*  
rish, Lord, that are thine enemies, like the vn-  
tinely fruit of a woman. If any loue not the  
Lord Iesus, let them be accursed, *Anathema*,  
*Maranatha*. If any reioyce not at the birth  
of a Sauour here with *Simſon*, let the Sunne  
of all their carnall ioyes ſet, and be eclipsed in  
the cloud of death.

Secondly, as wee must ioy in Christ, so wee  
must ioy and reioyce, and be thankfull for  
Christ; yea, for all the blessings and the benefits  
that wee receiue in and from Christ, tempo-

rall and spirituall, externall, internall, or eternall : so was *Simeon* here, his song is Eucharisticall and gratulatory, for the reuelation of Christ; hee blesseth God that hee liues to see the conduit and the fountaine of all blessings to his Church, Christ the Messias. And since his Deuotion is our Instruction, Christians must be thankfull for Christ. Thus all the faithfull and beleeuers when Christ was borne offered vp their tributarie prayses, the sacrifices of their soules, breaking out into holy Hymnes and Songs. The Angels did caroll

<sup>2</sup> *Luke* 2. 13 out, *Glory be to God on high*, so the Easterne  
<sup>14</sup> *Magi* <sup>h</sup>, the zealous Shepheards <sup>i</sup>, glorifie  
<sup>h</sup> *Mat.* 2. God: the blessed Virgin magnifies the <sup>k</sup> Lord:  
<sup>10. 11.</sup>  
<sup>i</sup> *Luke* 2. 20. *Elizabeth*, and the prophecyng Babe within  
<sup>k</sup> *Luke* 1. 46 her wombe<sup>l</sup>, leape and reioyce: *Anna* <sup>m</sup>,  
<sup>47.</sup> *Zachary* <sup>n</sup>, and *Simeon*, are not behinde with  
<sup>1</sup> *Per.* 41. their parts, in continuing their prayses; and so  
<sup>m</sup> *Luke* 2. must wee with our best hearts and affections,  
<sup>38.</sup>  
<sup>n</sup> *Luke* 1. 68 make vp the Quire, since wee haue no lesse  
interest in, nor no fewer priuiledges by Christ,  
then they.

The Reasons to inforce this duety, are these:

First, if the Saints of God in the old Testament were so thankfull for their temporall protection, preservation, and redemption from their outward enemies, the Egyptians, Amalekites, Canaanites, Ammonites, Moabites,

directing to liue and dye well. 87

bites, Philistines, &c. by temporall Sauours,  
*Moses, Ioshua, Gideon, Iaphse, Sampson, Dauid,*  
 &c. as may be scene in the spirituall Songs  
 of *Moses*, and *Aaron*, and *Miriam* °, and ° *Exod.* 15.  
*Deborah*, and *Barnab* p, and *Dauid* q, and *Iu-* 7.1.2.3.  
*dith* r: how much more ought wee to burst  
 forth into prayes, for our spirituall deliue- *Plud.* 5.1.2  
 rance from the Flesh, the World, the Diuell, *q* 2*Sam.* 22  
 that *Pharaoh*, and from his *Egyptian* yoake, *r* *Iudith* 26.  
*I.* 2. 3.  
 from Hell, Death, and Damnation, by that  
 Messias, of whom these earthly and terrestri-  
 all Sauours were Types and figures.

Secondly, gratulation and thankfulness is  
 a duty commanded. *Psal.* 50.15. 1*Thes.* 5.18.  
 therefore wee must not be immorigerous and  
 disobedient to Gods commaund, no more  
 then *Paul* was to the heauenly vision, vnlesse *Act.* 26.19  
 vve be found fighters, and rebels, and traytors  
 against God.

Thirdly, it is a species, and part of Prayer,  
 and so of Gods spirituall worship, *Phil.* 4.6.  
*Ephes.* 6.

Fourthly, by this duty wee glorifie God  
 which is the end of our Creation, *Psal.* 50.23.

Fifthly, 1. It is a seemely thing, and becom-  
 meth the Saintsto be thankfull, *Psal.* 33. 1.  
 2. It is a very good thing to praise the Lord,  
*Psal.* 92.1. 3. It is a pleasant thing, and praise  
 is comely, *Psal.* 147.1.

Sixthly, the very Heathens haue commended

it, and the beasts haue performed it in their brutish manner, to their benefactors, as appeared in *Androedus* his <sup>c</sup> Lion.

<sup>c</sup> Liue.

Seauenthly, an vnthankfull man is hated of men, accounted as a Viper, and an vnprofitable burthen to the earth <sup>v</sup>: the very light of Nature, and common humanitie cryes out vpon it.

<sup>v</sup> *Terra in-  
utile pon-  
dus.*

Eightly, God vpbraydes and brands his dearest Children for the omission of this duetie, 2 *Chron.* 32. 25.

Ninthly, the omission of this is a signe of a proud heart, and brings downe Gods wrath. *Ibidem.*

Tenthly, this is the conuersation vvhich wee shall haue in heaven, euen to praise God, especially for the redemption of the world by Christ, *Phil.* 3. 20. *Rev.* 5. 9. *Rev.* 19. 1. 3. This is the life that the Angels leade, therefore vvee ought speedily to inure our selues to it.

Vfe.

This must excite vs to be more carefull in performance of this duety: It is a blame and a blemish to be vnthankfull to man, as *Indas* was to Christ, as the Iewes and *Abimelech* to *Gideons* Children <sup>u</sup>, as *Pharaohs* Butler to *Ioseph* <sup>x</sup>; much more to God. It is a sinne, and an abomination to be vnthankfull to God <sup>23.</sup> for temporall and outward blessings, as health, wealth, life, libertie, children, &c. so for the  
vfe

<sup>u</sup> *Iudg.* 9. 16

<sup>17. 18.</sup>

<sup>x</sup> *Gen.* 40.

<sup>23.</sup>

*directing to liue and dye well.* 89

vse of the Creatures. Christ vpbaydes the nine Lepers for this sinne. *Luke 17. 17. 18.* And sure those that vse the Creatures prophanely, as Dogs, and Swine, and beasts, neuer looking to the holy and religious vse of them, as sanctified by the Word and Prayer<sup>y</sup>, they are *1 Tim. 4. 5* worse then the Doves and Elephants, that at least looke vp to heauen when they eate their meate: but if we be vnthankfull for the Incarnation, Death, and Passion of the Creator, that in his humanitie was made a creature<sup>a</sup>, and *Gal. 4. 4.* subiected to death<sup>b</sup>, to redeeme vs the slaues *Phil. 2. 8.* and vassals of sinne and Sathan, from the first and second death<sup>c</sup>; our sinne is in a higher *Rom. 4. 25.* die and graine of ingratitude: wee are more *& 5. 18. 19.* not onely vnchristian, but viperous, and inhumane then the sauage Geres and Sauromitaines. Alas then, how many are vnlike to thankfull *Simeon*? how many are seemingly and hypocritically thankfull for outward things? they are ready in euery company to thanke God oft times in the Pharisaicall pride of their hearts<sup>d</sup>, for full basquets and *Luke 18. 11. 12.* rich store-houses, abundance of Talents, fruitfull wife, for their Oliue branches, their children, but the same men are neyther vocally nor really, in words or workes, thankfull vnto God for Christ Iesus, for the benefits vvee haue by him, 1. of Election, 2. Vocation, 3. Iustification, 4. Redemption, 5. Sanctification, and

and title to 6. Glorification; for his 7. Word, 8. Gospell, 9. Sacraments, 10. Ministers, 11. Ministerie: for these, *ne verbum quidem*, not a word, there is *altum silentium*, as mute as fishes. All naturall and morall men in this are Mutes, and not Consonants, as it is most consonant they should be. Or if they speake a gratulatory word, their hearts are as farre from it as heauen from earth; at least their workes proclaime open warre and hostilitie against the Lords Christ, kissing him with *Judas* in outward profession, crying *Aue*, and all haile with the Jewes, when (their liues being all hell) they cry *Crucifie him* in their conuersation, *Psal. 3. 17.*

And thus much for the Title, now to the Text, *Lord now lettest, &c.*

Euery word hath his waight without torturing the Text; these things are obseruable: 1. *Simeons* Compellation; *Lord*: 2. his desires Limitation; *Now*: 3. the acknowledgement of the Diuine Permission; *Lettest thou*: 4. his proper Appellation, *Thy Seruant*: 5. his desired Dismission; *Depart*: 6. his hoped Pacification; *In peace*: 7. his grounded Resolution; *According to thy Word*: of which in order.

Simeons

## Simeons Compellation.

In this word,

*Lord.*



Some take *Lord*, essentially for the whole Trinitie, *Iehouah Elohim*; some personally, for one of the Persons, for indeede the vvhole Trinitie, and euery Person in the Trinitie, is oft in the Scripture tearmed by this vvord *Lord*. Some appropriate it here to God the Father, some to Christ the Sonne, so *Theophylact* and *Euthymius*: some to God <sup>*in locum.*</sup> the holy Ghost, so *Athanasius*. <sup>*in Lucam.*</sup>

Apply it vnto Christ, and then you haue to consider a great Mysterie, a great Mercy, God manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, <sup>*1 Tim. 3. 16*</sup> beleeued on in the world, and receiued in <sup>*1 Ioh. 1. 14*</sup> to glory; for that incarnate Babe; vvhich <sup>*Ephes. 4. 10*</sup> *Simeon* hath in his armes, in respect of his hu- <sup>*Phil. 2. 6. 7.*</sup> manitie hee calls him *Lord*, in respect of his <sup>*8.*</sup> Diuinitie. From whence wee see demonstra- <sup>*10 Of Bohe-*</sup> tiuely, what all Orthodoxe Antiquitie affirms, <sup>*mia, Basil,*</sup> the testimonie of Scriptures <sup>*France,*</sup> <sup>*Sweuia,*</sup> all reformed Churches <sup>*see harmo-*</sup> <sup>*nie of con-*</sup> uinciall Concels, seuerall Creedes, both Apo- <sup>*fessions.*</sup> stolicall

stolicall and Nicene, confirme, that Christ  
<sup>i</sup>Mat. 3. 17 the Messias, the Sonne of God<sup>i</sup>, is both <sup>k</sup>God  
<sup>P</sup>sal. 2. 7. and Man<sup>i</sup>; *Christus Deus de Patre, Homo de*  
<sup>k</sup>Joh. 17. 3. *Matre, &c.* God of his Father, Man of his  
<sup>I</sup>ohn 1. 1. Mother<sup>m</sup>: of his Fathers immortalitie. of his  
<sup>1</sup>Esay 7. 14 Mothers virginitie: of his Mother without  
<sup>m</sup>Mat. 10. Father, of his Father without a Mother; a  
 18. 23. Priest for euer after the order of *Melchise-*  
<sup>L</sup>uke 1. 27. *dech*<sup>n</sup>: without Father as hee was Man, with-  
 31. 34. out Mother as hee was G O D: of his Father  
<sup>n</sup>Heb. 5. 10. without time, of his Mother without seede:  
 not borne without eyther man or woman, as  
<sup>o</sup>Gen. 1. 27 was *Adam*<sup>o</sup>; nor of man without a woman,  
<sup>P</sup>Gen. 2. 22. as was *Eue*<sup>P</sup>: nor of both man and woman, as  
 are wee the posteritie of *Adam* and *Eue*; but  
 of a woman without a man, *Patrem habuit*  
<sup>b</sup>August. *de in Calis, Matrem quesivit in Terris*<sup>q</sup>, hauing  
<sup>z</sup>emp. hom. 9 a Father in Heauen hee sought for a Mother  
<sup>v</sup>ide hom. 13 in earth; yea, such a Mother as made the My-  
 stery so miraculous, as all things in heauen  
 and earth cannot paralell or patterne it: for  
 these three things in this one are accom-  
 plished of G O D, admirably singular, and singu-  
 larly to be admired; *Deus & Homo, Mater*  
*& Virgo, Verbum & Caro*; to wit, God and  
 Man, a Mother and a Maide, the Word and  
 Flesh, vnited in one. A Mystery neuer suffi-  
 ciently to be admired; *Ut propter nos veniret*  
*in mundum, per quem factus est mundus*; a Mer-  
 cy neuer enough to be magnified, of men  
 and



directing to liue and dye well. 93

and Angels; that for our sakes hee should come into the world, which made the world; that the Creator of *Mary* should be borne of *Mary*, that *Dauids* Lord should be *Dauids* Sonne; hee which was long before *Abraham*, the seede of *Abraham*; the Maker of the earth made of the earth; that as in the nonage of of the world man was made after the Image of God, so in the dotage of the world, God should come in the similitude of sinfull man; that God should be made man, that man should be as a God; that God should descend downe to the earth, that man should ascend vp to the heauen. Oh wonder at this you that wonder at nothing: for my part (saith *Cyprian*<sup>r</sup>) I <sup>r</sup>Cyprian doe not admire the beaurie of the Sunne, the colours of the Raine-bow, the glory of the Moone, the morien of the Heauens, the fixed stabilitie of the earth, the ebbing and flowing of the Sea, the varietie of the Creatures, the alteration and succession of times and seasons, nor any thing else amongst all the Creatures, Celestiall and Sublunarie; but this I admire, and for euer will, *Deum in utero, Creatorem in creatura, &c.* God made man, the Creator borne of the Creature, and for the Creature; yea, the mighty God before whom the heauens shake and the Mountaines tremble. a little Infant in the armes of a Virgin Mother, in the armes of old *Simeon* an aged Father: this  
is

94 *Simeons dying Song,*

is such a worke, such a wonder, that I say with  
*Hierome. S. Ierome* <sup>s</sup>, *Quod natura non habuit, &c.* that  
 which Nature had not, which Vse knew not,  
 which Reason was ignorant of, mans Minde  
 vncapable of, which the Cherubins conceiued  
 not; the Angels, till reuealed, vnderstood not,  
 which all the Powers of created nature vvere  
 amazed at, came to passe, when CHRIST  
 by his Incarnation, did vnite the Humanitie  
 to the Diuinitie, in a true, naturall, reall, and  
 Hypostaticall <sup>t</sup>vnion.

*Vide Zan-  
 chium de  
 incar. verbi.*

Vse.

*v Bern. ser. 2  
 in Cana,*

Oh therefore let vs reape the fruit of this  
 Vine, since he is come from heauen to earth,  
 to marry vs in our owne nature <sup>v</sup>, *Nam vt  
 Sponsus & Sponsa in Thalamo, &c.* for as man  
 and wife are one in the Bride-chamber, so  
 God and man one Christ in the wombe of the  
 Virgin. Oh let vs labour by faith to be vnited  
 and marryed vnto him, to be made members  
 of this Head, Branches of this Vine, Buildings  
 vpon this Corner-stone, parts of his Body,  
 Spouses of this Bridegrome, that with the  
 vwise Virgins being contracted by faith vnto  
 him here in grace, the Marriage may be so-  
 lemnized in Glory. Then shall wee truly  
 be kissed with the kisses of his loue <sup>u</sup>: *Oh fa-  
 lix osculum* <sup>x</sup>, *&c.* Oh happy kisse, which is  
 not a ioyning of lips, but a ioyning of loues  
 betwixt God and man.

*u Can. I. I.*

*x Oh faelix  
 osculum, in  
 quo non os  
 ori, sed De-  
 us homini  
 vnitur.*

Secondly, was this Lord borne man, for vs,  
 let

let vs labour to be borne againe to him in  
that spirituall new-birth and Regeneration,  
which the Scriptures call a new Creation<sup>a</sup>, a <sup>a</sup>*Psalm* 51.  
holy turning<sup>b</sup>, change<sup>c</sup>, and conuerſion<sup>d</sup> of <sup>13</sup>  
the whole man, in the renouation of all the <sup>b</sup>*Isa* 2. 12.  
Powers and faculties of body and ſoule, ſupe- <sup>c</sup>*Rom* 12. 2.  
rior and inferiour, both in the intellectuall <sup>d</sup>*Ier* 31. 18  
parts, as in memory, will, vnderſtanding, &c.  
as alſo in the lower faculties, irascible and con-  
cupiſcible: this new birth which the Prophets  
haue continually vrged<sup>e</sup>, which *John* <sup>f</sup>*Baptiſt* <sup>e</sup>*Eſa* 31. 6.  
and the Diſciples haue preached<sup>g</sup>, which <sup>g</sup>*Ier* 3. 12. 14  
*Paul* <sup>h</sup> and the Apoſtles haue continually <sup>h</sup>*Ezek* 18. 30  
preſſed in their Sermons<sup>i</sup> and writings, which <sup>i</sup>*Oſe* 14. 2.  
our Sauour Chriſt himſelfe, both in his pub- <sup>j</sup>*Mat* 3. 2.  
lique preaching<sup>k</sup>, and priuate conference with <sup>k</sup>*Lu* 24. 47  
*Nichodemus* <sup>l</sup>, hath ſo doctrinally explained, <sup>l</sup>*Act* 26.  
and by application inforced to be performed <sup>m</sup>*Act* 2. 38.  
of all, vnder paine of damnation<sup>m</sup>, it is ſo <sup>n</sup>*Mar* 1. 15  
needfull, nay, of ſuch abſolute neceſſitie to be <sup>o</sup>*Ioh* 3. 3. 4.  
practiſed of all Chriſtians chiefly, that till a <sup>p</sup>*Luke* 13.  
man bring forth the fruits of it, worthy re- <sup>q</sup>*Mat* 3. 8  
pentance and amendement of life<sup>n</sup>, he is but <sup>r</sup>*Luke* 23. 7  
like the barren Figge-tree<sup>o</sup>, corrupt and twiſe <sup>s</sup>*Iude* 7. 12.  
dead<sup>p</sup>, without either ſap of Grace, or bloſ- <sup>t</sup>*Mat* 3. 10  
ſome of goodneſſe, fit to be hewen downe, and <sup>u</sup>*Phil* 3. 2.  
caſt into the fire<sup>q</sup>; nay, a beaſt and no man; <sup>v</sup>*Lu* 13. 32.  
a foxe, a Viper, a Dogge, <sup>w</sup> filthy and vncleane, <sup>w</sup>*Luke* 3. 7  
as were *Herod* <sup>x</sup>, the Jewe<sup>s</sup>, and the <sup>y</sup>Cretians: <sup>y</sup>*Tir* 1. 12.  
nay, a horſe<sup>u</sup>, and Oxe<sup>x</sup>; nay, worſe then the <sup>z</sup>*Ier* 5. 8.  
Oxe <sup>z</sup>*Pro* 7. 22

96 *Simeons dying Song,*

7 Esay 1. 4. Oxe and Ass<sup>e</sup>, then the Horse and Mule,  
a Rom. 1. 19 without vnderstanding, vnwise, <sup>a</sup> disobedient,  
30. rebellious, fooles<sup>b</sup>, blinde men<sup>c</sup>, naturall men,  
Psal. 14. without God in Christ, aliants from God, and  
Rom. 3. 12. strangers from the Common-wealth of <sup>e</sup>Israel,  
b Psal. 53. miserable, naked, and wretched men <sup>f</sup>: for  
Rom. 1. 22. whom is reserued Hells, and the second death,  
c Iohn 9 31. wrath<sup>h</sup> and vengeance, fire and Brimstone<sup>i</sup>,  
d 1 Cor 9 14 storme and tempest: exclusion out of <sup>k</sup>heauen,  
e Eph. 2. 12. and intrusion, and eternall inclusion in the  
f Rev. 3. 17 bottomlesse pit, with the Diuell and his An-  
gels<sup>l</sup>, insomuch that as *Augustine* well, *Nasci,*  
h Rom. 2. 8 9 & *non renasci, generari & non regenerari*, for a  
i Rev. 21 8. man to be borne and not to be borne againe,  
k Rev. 22 15 to haue the nobilitie of the first birth without  
l Mat. 25. the new birth; be hee what hee will be, Prince  
41. or Potentate, King or Kesar: or the worlds  
Monarch, a second *Alexander*, if hee haue  
onely generation from *Adam* without regene-  
ration from the Spirit of Christ, the second  
*Adam*; if hee be not borne to him by water  
and the Spirit, that was borne and dyed for  
m 1 Ioh. 5. 6 him, comming by water and by bloud<sup>m</sup>, hee  
had better as the Scripture saith of *Iudas*, that  
n Marke 14 hee had neuer beene borne<sup>n</sup>, nay, that a Mil-  
21 stone had beene hung about his necke, and  
hee throwne into the Sea the first houre hee  
was borne, for then he should haue bene dam-  
ned for his originall sinnes: but his damnati-  
on shall now be aggrauated for his actuall  
sinnes;

*directing to liue and dye well.* 97

sinnes; chiefly, for this sinne of Omission, in liuing so long within the Church, without the life of grace, (like a rotten Bough, or wooden Legge.) No part of the root of *Iesse* °, or ° *Esa* 53.2 body of Christ, without regeneration, in not beleeuing in, or liuing like that light which for that end came into the world P: those which *John* 3.19 before sate in darknesse, and in the shadow of death, being illuminated <sup>20.</sup>, should cast off the <sup>1</sup> *Luk* 2.29 workes of darkenesse, and walke like the children of the light <sup>21</sup>, like Disciples of this Lord, <sup>21</sup> *The* 5.6. who was made man, to redeeme Sathans slaues into the libertie of his owne Sonnes.

Secondly, in *Simeons* Compellation, *Lord*, let it rectifie our practise: wee vse or rather abuse this great and glorious Name in our mouthes at our pleasures, not onely in rash, vaine, and false swearing and forswearing, to which sinnes there belongs a swift curse <sup>2</sup>, but <sup>2</sup> *Mal* 3.5. without reuerence, respect, or regard in our ordinary and customary talke, which at euery word, and vpon euery triuiall and friuillous occasion, is stuffed out with foolish and vaine admiration, as oh God, oh Lord, oh Iesus, oh Christ <sup>b</sup>, tossing like a Tennis ball this great <sup>b</sup> See Mr. *Perkins* his *Gouernement of the tongue* and fearefull Name, the Lord our God, the mighty Iehouah, which the very Iewes feare and tremble to nominate at this day.

Others againe, in their Pharisaicall Orisons, Paganish Prayers, Heathenish Bablings,

H

vse

vse this word *Lord*, in their Tantologies and repetitions, as the Papists the word *Iesus*, euen like a Superstitious Popish charme, thinking  
 c *Mat. 6. 7.* to be heard for their much babling<sup>c</sup>; nay, imagining ( which is the grosse and foggy ignorance of our both vulgar and vicious common and carnall people ) that if euen in the  
 d *Luk. 23. 41* houre of death, like the Theefe on the crosse, or in their old age with *Simeon*, they cry, *Lord, Lord*; if they can haue time but to say *Lord haue mercy vpon them*, they are cocksure of heauen, it is no matter how they liue,

*Ans.* It is true indeede, if they had the Faith of *Simeon* and the penitent Theefe; if they had the Spirit of God, and zealous hearts, like them, they should be heard and helped: yea, *inter Pontem & Fontem*, crying betwixt the Bridge and the Riuer, betwixt the  
 \* Axe and the necke; for, *Velox Spiritus sanctus gratia*, the Spirit is nimble and speedy like the winde, in breathing grace: and, *Penitentia vera non sera*, True Repentance is neuer too late, and hee that calls vpon the Lord shall be <sup>e</sup>saued: But alas, then thou must  
 f *Ierl. 2.* call vpon the LORD with such an heart as  
 g *Act. 2. 21.* did *Simeon*: for, the Lord reiects and abhors  
 h *Esay 59.* all prayers that come not from the <sup>f</sup> heart,  
 i <sup>13</sup> as hee did *Caines* Sacrifice <sup>g</sup>, as execrable  
 k *Esay 64. 7.* and abhominable <sup>h</sup>. But now, thou that hast  
 l *Gen 4.* liued in sinne, in health and in youth, in thy old

*directing to liue and die well.* 99

old age, and in sickeniesse, by these sinnes,  
art likely to be deprivied of Gods Spirit, and  
of thine owne heart. For, as Sinne quenche-  
th the Spirit, as vvater quencheth fire : so,  
it takes away the heart, *Ose 4. verse 11.* there-  
fore *Nabal* vvhen hee dyed, hee vvanted  
his heart: it vvas dead like a stone <sup>h</sup>. Now <sup>h</sup> *1 Sam. 25*  
thou *Nabal*, thou foole, thou stony heart,  
what profit wilt thou haue in crying *Lord,*  
*Lord?* thou maist cry so till thy tongue cleaue  
to the roofof thy mouth: thou maist howle  
vpon thy bed like a Wolfe <sup>i</sup>, and yet the <sup>i</sup> *Ose 7. 14.*  
Lord stoppe his eares from hearing, and  
solde vp his hands from helping. The foo-  
lish Virgins knocked and cryed, *Lord open*  
*vnto vs,* yet were shut out, so shalt thou.  
*Mat. 25.* For, *not enery one that saith Lord,*  
*Lord, shall enter into the Kingdome of Heauen,*  
*Math. 7. 21.* But hee that doth the will of  
God, as *Simcon* did: now. the will of the  
Lord is, that thou shouldest repent betimes,  
call vpon him, pray vnto him, and prayse him,  
but all from a touched heart.

H 2

His

## His desires Limitation.

In this word,

Now.



THE second thing obseruable here is his *Desires Limitation*, in this word *Now*: which denotes the Time present. Which word, like all the rest in the Scripture, hath his weight; for, as S. *Ierome* once obserued, *Nulla Littera, nulla Syllaba, &c.* No Letter, no Syllable, nay, no Tittle, no Pricke wants his energie and force; or is vnsignificant in the originall. Here *Simeons* minde may be thus expressed; Lord it hath pleased thee of thy mercy, not my merit, to giue mee a reuelation, that I shall not see death, vntill I see the Annoynted of the Lord, *verse 26.* now by the motion of thy Spirit, comming into the Temple, *verse 27.* I perceiue that this Babe that is brought in hither to be done vnto according to the custome of the Law, by his Parents, is annoynted and appoynted to be the Prince, and Priest, and Prophet of his Church; therefore Lord, now I am willing, nay, desirous to depart in peace, since I haue in mine armes the Prince of peace, in my heart the



*directing to liue and dye well.* 101

the spirit of peace, in my conscience inward peace: thou hast kept touch, and performed what thou hast promised: I haue my expectation satisfied, my desires accomplished, therefore I desire not to liue any longer, I am an aged man, and ready to be gathered to my Fathers: A ripe apple, fit to fall from the tree, I cannot liue long by the course of nature, I desire not to liue long by the instinct of graces: it is better for mee to remoue out of this Tabernacle, then to runne further in the Pilgrimage of my few and euill dayes: better to depart in peace, then continue in this worlds Prison. I know I must dye: neuer so well, neuer so willingly as now, euen now, when I haue in mine armes the conquerour of death, the Lord of life.

Wee see in *Simeon*, that the godly haue of- Obserue.  
tentimes diuers raptures and sweet ioyes, as in life, so chiefly in their dissolutions. So had *Steuens*, when about to be stoned, hee saw the Heauens open, and the Sonne of man standing at the right hand of God, *Acts* 7. 56. Such feelings diuers of the Martyres haue had at the Stake, nay, euen in the heate of flames and fires, so experimentally, that *Mr. Glouer* knew as well when Gods Spirit came to him, as a cold body feeles externall heate or warmth: so comfortably, that good *Cran-* Mr. Foxe  
his Marti-  
rologic.  
*mer* indured the burning of his (once guilty)

hand with lesse motion, then some abide the  
Goure or Tooth-ach. Many such raiſhments  
and inward comforts diuers of the Saints haue  
felt, ( how euer at other times with perplexed  
*Job*, and penitent *Dauid*, ſo deſected, as though  
they were reiected of God, ) that they haue  
deſired the Lord a while to with-draw his pre-  
ſence, the weake veſſels of their fraile nature  
not being able to containe that fulneſſe of the  
Spirit which they haue felt. Such an extaſie  
was *Paul* in, when rapt vp into the third hea-  
uens, hee heard *Verba ineffabilia*, words not to  
be vttered, himſelfe tranſpoſed from himſelfe;  
whether in the body, or without the body  
hee wiſt not: hee was more then in an ordi-  
nary raiſhment, in his ſure Sanctuary that he  
had againſt Principalities and Powers, life  
and death, &c. built vpon the ſure anchor and  
Corner-ſtone of Gods loue to him in Chriſt;  
ſo in his annihilating and vilifying all things,  
as Phariſaicall learning, birth, knowledge,  
riches, and the like, as droſſe and dongue in  
reſpect of the excellent knowledge of Chriſt  
IEſvs, and him crucified: ſo when hee was  
ready not onely to goe to Ieruſalem to bee  
bound, but to dye for Chriſt: ſo in his expe-  
ctation and aſſurance of that Crowne vvhich  
Chriſt, that righteous Iudge, would beſtow  
vpon him, hauing fought a good fight, and  
finished the Faith, his affections were infla-  
med,

med, his Spirit wondrously reioyced, his heart ouer-ioyed, and his desires transcendent. The like Iubilies haue many of Gods Children kept with their God, in such extasies of ioy, as haue shewed themselves (like the Sunne-beames through a cloud) through the vaile of the flesh, euen in outward alterations, and Symptomies.

Some in their Meditations, hauing their thoughts so sequestered, and their spirit so abstracted from all earthly things, that their corporall senses haue not perceiued outward objects: no, not so much as the sound of Bells neare ringing.

Others haue forgot their repast and feeding, the loue of Christ being better then wine, and the taste of the Spirit sweeter then honey, and the honey-combe: such things the Papists write of their *Aquinas*, *Bonauenture*, *Katheran* of Sienna, &c. and other their Monkes, Friars, Virgins, veltall Votaries; but *Syrus* is vn-  
sure in his reports, *Lippomanus* his lips are not freed from lies, and *Marrulus* makes and marres many Fables. It is more likely vvhath is writ of *Augustine* and *Bernard* in their Soliloquies in this kinde.

Others haue expressed their inward raptures, in their very countenances, as *Moses* and *Steven*, whose faces so shined, when the one had beene on the Mount with God, the

104 *Simeons dying Song,*

other disputing for God, that they seemed like the faces of Angels, *Acts* 6. 15.

4 Others haue beene so carryed away in such glimpses of glory as the Lord hath shewed them; they haue beene so inebriated and spiritually drunke with the wine of the Spirit, that they haue not knowne what they haue said, as *Peter* in Christs Transfiguration, *Mat.* 12.

5 Others haue neuer beene satisfied vvith commerce with God, in speaking with God, and speaking to God, by reading the Word and Prayer: some reading ouer the Bible foureteen times in a yeere, as *Alphonsus*; others as constantly as *Cyprian* read *Tertullian*, or *Alexander*, *Homer*: others traouelling in their iourneyes, as *Phillips* Eunuch, *Acts* 8. Others at their Tables, as duely as their meate: others praying threentimes a day, with *Daniel*; thrice with *Paul*; frequently, yea at midnight, with *David* and *Silas*; so long, so oft, till their knees were growne as hard as the earth they kneeled on, as *Jerome* in the Desart: others seauen houres together, (yet obseruing none canonically) as *Father Latimer*: so haue they chewed their chud on that hidden Manna which God gaue them, hauing still a godly dropsie, (like the Worldlings golden dropsie) vnstanchd.

6 Others haue fallen into bodily dead sownes by their heauenly visions, and rauishments of the

*directing to liue and dye well.* 105

the inward man, as *Iohn* surnamed the Diuine, *Reuel.* 1. 10. 17. such, *Daniel*, *Dan.* 8. 16. 17. when groueling on the ground, hee lay as dead; so *Ezekiel* by the Riuer Kebar, with many moe.

Now, the Reasons why God doth thus de-Reasons  
light, and oft, as it were, ouer-ioy his Chil-why the  
dren are: godly

First, to giue them some taste and feeling haue oft  
of his loue and fauour to them, euen as a extraordinary  
Master will oft shew to his Seruant some argu-arguments.  
ment of his loue, and a Father declare to his  
childe some testimonie of his fatherly affecti-  
on: so deales God with his. 1

Secondly, to incourage them against cros-2  
ses: the Marriners heart would breake, if he  
should alwayes be tolled in such stormes, as  
*Ionas* and *Paul* tryed. without euer any merry  
gales. The Traueller would be too much per-  
plexed with continuall showrings and tem-  
pests, without any intermission or interposi-  
tion of refreshing Sunnie beames: so were the  
world and worldly woes insufferable and in-  
tolerable to a weake and wearied Christian, if  
the holy Ghost the Comforter, should not  
wonderfully blow and breathe, and reflexe  
vpon vs.

Thirdly, that they may haue some good 3  
relish and feeling of those better and more  
lasting and euerlasting ioyes, of which they  
shall

106 *Simeons dying Song.*

shall haue ere long the fruition, of which these are certaine Images and Ideaes, sparkes and reflexions: for, euen as the wicked and the reprobate, in the rage and hell of their conscience, feele oft-times certaine flashings of hell-fire, which are as it were summoners to iudgement, Heraulds of their damnation, and Prologues of their Tragicall execution: so God distills into the hearts of the righteous hidden and holy heates, as it were drops of that fountaine of life with which they shall be refreshed; and glimpses from the Sunne of Righteousnesse, with whose beames they shall be rai-  
uished.

Vfe. 1.  
Of Redar-  
gation.

This then, first, reformes their mindes, or refutes their madnesse, that thinke the estate of Grace to be most comfortlesse. Many millions in the world thinke the Professors of the Word to be depriued of all inward and outward ioyes; men as retchlesse as richlesse, as forlorne in their soules as forworne in their bodies; they appeare to them as budlesse and beautilesse Trees, and withered branches: and why? because they cannot discerne any thing in them but sighing and sobbing, and wayling and weeping, and Melancholy, and solitari-  
nesse: they will not be sociable vvith their neighbours in gossipping and company-keeping, in walking abroad and talking, in prating and prating at home, in meetings and merri-

merriments in Tauernes and Tipling-houses, in feasts and frolickes, in sports and pastimes, in dalliances and drinkings, in gurmundizing and gluttony; they neyther care for worldly play, as Carding or Dicing, &c. nor to see Playes, the Baudes of loose lust: therefore they maruell how they liue since they are neuer merry. Hence the Lords owne *Simions*, gracious and godly men, such as haue set their faces to Sion, framed aright their life, and fitted for death, are censured and derided, as dastards and dotards, as silly and simple, as Monkish, Monasticall, Stoicall, and vnciuill men; nay, as fantastiques and fooles: hence comes the hellish Prouerb, *Gods followers, Gods fooles*; that, *Gods Sheepe, Gods Geese, Gods Ganders*, and such like Blasphemies: but alas poore deluded Soules, they must know that as our Sauiour Christ had meate to eate vvhich the Iewes knew not of, and as he was to goe whither his Disciples wist not of; so the true Christian and beleeuer hath comforts here, that the world knowes not of, and is to goe to endlesse and prizelesse comforts hereafter, such as worldlings wot not of: here they haue the testimony of a good conscience, as had \* *Mt. 24.*  
 \* *Paul*, which is a continuall feast; a continu- The de-  
 ged Christmas; alwayes Iubile yeere, the gol- scription  
 den bed of *Salomon*, the beaurifull Porch of of a good  
 the Temple, *Fidus achates*, a holy and a happy conscience.  
 com-

companion. Secondly, they haue the loue of God shed abroad in their hearts, by the Spirit of God. Thirdly, they haue those extraordinary ioyes, and sodaine extasies, chiefly in their Soliloquies and deuotions with God, the Sunne of his goodnesse shining vpon them, in the heate and light, in the comfort, and power of the Spirit, euen after they haue rayned, powred, and showed downe their teares into the Lords bosome, which they would not exchange for Crownes and Empires. Fourthly, like *Steuens* and *Paul*, and *Simeon* here, they are euen filled with the holy Ghost; tasting of such ioyes ( which are but the first fruits of the Spirit, and the earnest of their inheritance in heauen ) as none know, but those vvhich experimentally feele. For as none knowes the loue of a Parent to his Childe, but those that are Parents; nor of a good Shepheard to his Sheepe, a good Pastour to his people, but hee that is a good Shepheard indeed: so none knowes the comfortable condition of a good Christian, liuing and dying, but hee that is a Christian indeede; a common Christian, a naturall man, a wicked man, a ciuill honest man knowes it no more then a young ehilde doth Greeke and Hebrew; discernes it no more, then a blinde man doth colours; feesles it no more, then a stocke, or a stone, or a dead man; esteemes it no more then



*directing to liue and dye well.* 109

then *Eſau* doth his Birth-right, or the Prodigio his patrimonie; then *Eſops* Cocke, a Pearle: accounts of it (as the Iewes and Gentiles, and all profane men account of the Gospell) euen meere foolishnesse; and therefore they so blatter and blaspheme, and like brute beasts speake euill of those things, and those persons which they know not; but I will assure thee, how ere thou thinke the poore and penitent Christian, the sincere and zealous, to raue, as the Iewes thought of *Ieremy*, to be diltract, or mad, or besides himselfe, as *Festus* thought *Paul*, as Christs Country-men thought of our Saviour, to bee simple men, and fooles, &c. yet neuerthelesse they know, with *David*, that it is better to be a doore-keeper in Gods house, nay, to suffer affliction, with *Moses* and Gods people, then to inioy the pleasures of sinne, then to inioy all the priuiledges in *Pharaohs* Court, then to reioyce here for a while, with *Dimes*, and *Salomons* young man, and then to quake in Iudgement and be damned in hell: yea, they euen in this vaile of teares haue more ioy in their fasting then thou in feasting; more in praying, then thou in playing; more in sighing, then thou in singing; for euen in the midst of mirth the heart of the yvicked is heauy, vwhen God strikes, and Conscience gnawes; but the godly are merry in prison, are comforted in persecution,

1 Cor. 1. 23.

Iud. 10.

Act. 26. 24.

Luke 16.

Eccles. 12.

Act. 16. 23.

*Acts 5. 41.* tion, reioyce after stripes, prayse God, in the  
*Ionas 2. 1. 2* deepe, and in the Whales belly, blesse G o d  
 after hee hath smit them, and exult in Spirit  
 in their old yeeres, as did *Simeon*. Besides,  
 thy ioyes are vaine, vile, carnall, sensuall, like  
 thy selfe (like the Horse and Oxe, that delights  
 Exhortat. onely in a good fat pasture, though the Pin-  
 fold, and the slaughter-house be the next dish:  
 but theirs are pure, chaste, sincere, heavenly,  
 eternall, like that God that sends them, like  
 that Spirit that workes them: therefore get  
 thine eyes opened to see thy miserie, and ioyne  
 thy selfe to them whom now thou despisest,  
 (as *Rahab* and *Rutb* did to the true Church)  
 that thou maist finde mercy.

Secondly, whereas *Simeon* is now willing to  
 depart, hauing seene Christ, and so reioyceth  
 in this expected object: it is obseruable, that  
 the Patriarkes all of them in their times and  
 ages expected C H R I S T, euer since the pro-  
 mise of this Messias was made vnto our Pro-  
*Gen. 3. 15.* toplasts, our first Parents, *Adam* and *Eue*:  
*Simeon* lookes for him here in his generation,  
 so did the Church of Ierusalem, so did the  
 rest in their generations. *Eue* thought he was  
 then come when shee bore *Caine*, confessing  
 that shee had receiued a man from the Lord,  
*Gen. 4. 1.* *Abraham* desired to see his day,  
*Gen. 48. 18.* *Jacob* wayted for his saluation, *Gen. 48. 18.*  
*Moses* desired G o d to send him to deliuer  
 Israel

*directing to liue and dye well.* 111

Israel out of Egypt, *Exod. 4. 13.* *Iob* vvas comforted in this expected Redeemer, *Iob 19. 25.* Yea, many Prophets and righteous men *Mat. 13. 17* desired to see the things which wee see, euen the Maiestie of God clothed with flesh, as a man is shod with Sandals on his feet. And sure the Ancients for this cause much extenuate the Polygamie and multiplictie of wiues of the Patriarkes, as of *Iacob, &c.* as also in taking their Maides as Concubines; which they say was done, *non propter libidinem, sed propter prolem*, not for lust, but for multiplying a holy seede: euery one in their dayes desiring to propagate the promised Seede of the woman.

In which wee see Gods great mercy to vs now vnder the Gospell, more then to those vnder the Law: for, then came into the world the great Physitian of the world, to cure the great Patient, which was the world; which so long did languish; when we stood in most need of him. The former ages had but a glimpse of this light of the world; they saw him but darkely and obscurely, *tanquam in speculo, tanquam in enigmate*, as it were in a cloud, in a glasse, in Leuiticall shadowes; but wee see him clearely, euen fully, as the Sunne at noone day: perspicuously in the Gospell, euen as the Wise-*Mat. 2.* men saw him in the Stable, as *Simoon* and *Anna* in the Temple: wee haue an happier *Viso beati-* vision *fica.*

vision of him then they, euen as the Angels more then wee, hee came indeede to the beleeuers comfortably, powerfully, Typically; but wee receiue him, as *Simeon* did, personally: hee came to *Adam*, with the promise, in the time of despayre: to *Abraham*, with supply, in time of Sacrifice: to *Isaac*, with reliefe, in time of famine: in time of exile, with honour, to *Ioseph*: in time of persecution, with comfort, to *Elias*: in time of battell, with an hand on *Gideons* hilt: with an eye, to the stone from *Dauids* sling: in time of inuasion, with triumph, to *Ezekias*: alwayes hopefully, helpfully to his Church. For which cause, hee is called, *The Starre of Iacob*, *The Lyon of Iudah*, *The Rod of Isaack*, &c. Typically hee came in Circumcision, *Rom. 3.* in the Paschall Lambe, *Iohn 1.* in Manna, *Iohn 6.* in the brazen Serpent, *Iohn 3.* in the Arke, and on the Altar, &c. Hee came figuratiuely, as our rest, in *Noah*, our increase, in *Ioseph*, our loue, in *Dauid*, our peace, in *Salomon*, our saluation, in *Ioshuah*, &c. But now hee is come to vs personally, in the assuming our nature, in the fullnesse of time, saith *Paul*, *Gal. 4. 4.* to free vs from all time, saith *Bernard*. Note his mercy, hee came to vs voluntarily, *non compulsu Patris, sed consensu sui*, not by compulsion from his Father, but by his owne consent: *Non ex Chrysoft. necessitate mandantis, sed ex voluntate venientis*, saith

*Vbi venit  
plenitudo  
temporis ve-  
nit ille qui  
liberauit nos  
a tempore.*

directing to liue and dye well. 113

saith *Chrisostome*. Yea, *Utro venit & sponte, se videndum attulit, occidendum obtulit*, *Greg.* Gregory.  
Of his owne accord, yeelding himselfe to be  
seene of men, to be slaine for men. Yea, *Pre-Basil.*  
*pria benignitas inuitauit, misericordia traxit, veri-*  
*tas compulsi*; His benigneie to vs inuited him,  
his mercy drew him, his truth compelled him,  
*Basil.* Here is his Mercy for our Consolation.

Oh let vs walke worthy of this grace and Vse 2.  
Mercy, for an vse of Instruction: let vs runne Of Instru-  
after the sweetnesse of his odours; let vs fol- tion.  
low his footings, since hee came to leade vs;  
let vs worke out our saluation with feare and  
trembling, since hee came to saue vs, *1 Tim.*  
*4. 9.* *Luke 19. 10.* Let vs returne to the Bi-  
shop of our soules, since hee came to finde vs, *Luk 19. 10.*  
as lost sheepe; let vs be no more the slaues of  
the Diuell, since hee came to dissolue the  
workes of the Diuell, *1 Iohn 3.* let vs enter-  
taine him, as did *Zacheus*, and reayne him, as *Luke 11.*  
did *Iacob*, when hee would not let him goe till *Gen. 28.*  
hee blest him; let vs feast him, as did *Ma-*  
*thew*; wash his feete with our teares, as did *Luke 7.*  
*Mary*; seeke him sorrowing, as did his Mo-  
ther; prepare for him an vpper lodging to  
eate his Pasceouer in, as did his Disciples, euen  
our bodies and soules, the Temples of his Spi- *1 Cor. 6. 16.*  
rit; let vs walke nearer to Sion in this our light,  
since the Sun is come so neere vs, nay, euen to  
vs, then the Patriarkes did in their darkenelle

vnder the vayne and cloud of the Law.

Vse 3.  
Redargu-  
tion.

*Luke 10.*

Let vs now come to the tryall, and bring our practise to the Touch-stone; and wee shall be found as vnworthy of Christs reuelation to vs, as vnthankfull for his manifestation amongst vs, as the very Iewes themselves; nay, let vs compare our selues with them, and wee shall iustifie them, as they did Sodome. Ever since CHRIST dwelt amongst the sonnes of men, the kinde of his vsage hath bene too vnkinde; the course of his entertainment hath bene too course; the forme and manner of his welcome, deformed and vmannerly: the world hath bene still so weake through ignorance, as not to know; or so wicked through ingratitude, as not to acknowledge; or so corrupt by nature, as not to welcome the Word incarnate, the Lord of Nature. For, euen in his birth at Bethlem, howsoeuer hee had the hearts and admirations of some few, some handfuls; as of *Anna, Simcon, Zachary, Elizabeth, &c.* As also after, of his Disciples, of *Nathaniel, Nicodemus, Ioseph, Mary, Martha, Lazarus*, some healed Patients, conuert sinners, penitent Publicanes, and such like; yet the grossest and the greatest part, despised and dispised him. Looke vpon him from the wombe to the earth, from the Cradle to the Crosse, from the Crosse to the Graue, and you shall see him still crossed by cursed instruments;

*directing to liue and dye well.* 115

ments: so looke on him from Bethlem to *Ægypt*, from *Ægypt* to Nazareth, from Nazareth to Capernaum, from Capernaum to Ierusalem, from Ierusalem to Golgotha; you shall see him tost from place to place, from post to pillar: *Herod*, the Diuell, the Iewes, the People, the Scribes, the Pharises, the Lawyers the Herodians, the Gentiles, the Romanes, the Souldiers; Dogs, and Foxes, and Diuels; *Indas*, and *Pilate*, and *Herod*; Earth, and Hell, all opposed madly and maliciously euen against the Lords Annoynted; whose rage from the first houre of his birth, till the last of his death, could not be quenched without his blood; *Hee came vnto his owne, but his owne receiued him not, Iohn 1. 11. 20.*

We surely are in the same predicament, if not worse. Compare vs with the Patriarkes and we come as short of their faith in Christ, obedience and sanctification, as they of our knowledge and illumination; we come nearer vnto the infidelitie of prophane *Esaü*, flowing *Ismael*, wicked *Cham*, cursed *Canaan*, and their seede, then wee doe to the Faith of *Abraham*, *Isaack* and *Iacob*, &c. to *Noahs* Obedience, and the holy liues of the rest. For the Iewes: wherein are wee inferiour in the highest measure of ingratitude against *Simeons* Lord? wee lodge him not at all, but cast him out of the Inne of our hearts, with the Bethlems: wee slau

gates against him with the Samaritanes, when wee reject his Word and Ministers: wee bid him depart from vs, with the Gadarens when wee preferre our Swinish lusts before him: we crucifie him worse and oftner in his immortall body, then the Iewes in his mortall, when like mad dogs wee flye in his face, and by swearing and blaspheming wound his wounds, tearing and renting euery part of his humanitie; and yet wee will be Christians: But I know not how; vnlesse on the contrary, as the Cynick named his Man: as some say, *Mons à mouendo*, when it moues not; for wee move not after the motion of Christ. We are like the Hare, running one way when wee looke another way. Well, let vs looke to it, Christ is come to vs, *John 1. 14.* but if wee come not vnto him by Prayer, and into him by Faith, and hee into vs by his Spirit, *John 14. 18.* he will come to vs, and against vs in Iudgement, to our ruine and destruction, *Acts 7. 31.* Oh therefore *Kisse the Sonne* least hee be angry, *Psal. 2.*

Appion.  
*Christus re-  
ruit ad homi-  
nes, in ho-  
mines, &  
contra ho-  
mines,*

Thirdly, in that *Simeons* desire of life was not simply for any loue of life, but onely to see, and proclaime, and prayse Christ the Messias, to blesse God for this fountaine of blessings to his Church. It is worth our animaduersion, more worthy our Imitation, that wee ought not simply to desire life for it selfe,  
but



*directing to liue and dye well.* 117

but that wee might liue to glorifie God, and to the good of his Church and Children. This point is plaine by the Apostles precept, *Rom.* 14. 7. 8. and by his practise, *Phil.* 2. 23. 24. For, as hee prescribes to others that none should liue or dye vnto himselfe, but vnto the Lord; that whether Christians liue or dye they should be the Lords: yea, that whether they liue in the body, or remoue out of the body they might be the Lords, *2 Cor.* 5. 8. 9. So, hee himselfe being in a strait what to doe, whether to liue in the flesh, or to be loosed and be with CHRIST, is ouer-swayed with the loue of his brethren, to dwell vvith them still, onely for the furtherance and ioy of their Faith. So it must be with thee in that rancke wherein thou art.

Art thou a Minister? thy desire to liue must be onely to preach the Word, for the gathering of the Saints, for bringing home the wandering Sheepe, for planting and watering Gods Vineyard, for feeding his people vvith knowledge and vnderstanding, for propagation of the Gospell, for conuersion of soules, and addition vnto his Church such as shall be saued: and for this end, thy life and thy liuings must not be deare to thee; that by Preaching or Printing, Disputing, Conferring, Writing, Praying and Meditating. (the things wherein that holy *Augustine* and zealous

Vse 1.  
Of Instru-  
ction.

- Bernard* were constantly and continually im-  
 ployed) thou mightst be beneficiall to the  
 soules of thy brethren: yea, for the accom-  
 plishment of these ends, as thou art called. *A*  
*Light*, and *Salt*, it must not be grievous vnto  
 thee to consume and melt thy selfe in spen-  
 ding thy spirits to giue light vnto, and to sea-  
 son others. Thy ends in thy Ministry, must  
 neyther be ambitious, like *Diotrephes* his, that  
 loued preheminance, nor to be exalted on the  
 right hand or the left, with *Zebidee's* Sonnes:  
 not to sit onely in *Moses* his Chayre, vvith  
 the Scribes and Pharisees: not couetous like  
*Balaams* and *Iudas*; but Christian and con-  
 scionable, like *Paul's* and *Peter's*, and *Iames*,  
 who that they might feede the flocke, endu-  
 red not onely labours, and stripes, and impris-  
 onments, but euen death it selfe.

Art thou a Magistrate? thy desire to liue  
 must be the discharge of thy duety, the exe-  
 cution of thy function, the decilion of Con-  
 trouersies, the cutting off of strifes, in their  
 causes, courses, and euent; the iudging right-  
 ly betwixt man and man, &c. to be a nursing  
 Father to the Church; to stand for Gods  
 Truth and Orthodox Religion; to be zealous  
 for Gods glory, to defend the fatherlesse, right  
 the oppressed, to let the cause of the Widow  
 come before thee, to draw out and vse the  
 sword committed vnto thee, for the defence  
 of

*directing to liue and dye well.* 119

of the righteous and the right; for the offence of the wicked and their wrongs: these are the ends thou must aime at in thy place, whether superiour or inferiour.

Art thou a gouernour, a Master of a Familie? hast thou a charge committed to thee? thy desire to liue, must be rightly to discharge it, and thy duety in it: as namely, prouision for thy Wife, and Familie depending vpon thee, walking (like *Zacharie*) holily, in respect *Luk. 2.* of God; honestly and vnblameably, in respect of man; Christianly and conscionably in thy calling and vocation: for that end, as also that God may haue glory; in thy priuate duties of Religion, as reading, and praying, and instructing of thy Family vvithin the bounds and limits of thy calling, together with a discrete gouerning of them that are vnder thy command, by correcting and encouraging as neede shall require; that thy house, like the houses of *Abraham, Ioshuah, Crispus, Stephanus,* and *Cornelius,* may be like vnto a little Church, wherein spirituall Sacrifices are offered vnto God daily and duely: that so thou maist heare and warme those that are within thee, and that thy light may breake out to enlighten others outwardly.

So all other men, be they what they will be, from the Throne to the Plough, from the King to the drawer of water, from the head to

*Mat. 5.*

the foote, Phyſitian, Lawyer, Courtier, Student, Tradesman, Artificer, Mechanicall man, Husbandman, Souldier, Seruant, muſt liue, and deſire to liue, not to themſelues, but that in their places, 1. by their Life; 2. their Labours; 3. their Prouokements; 4. their Examples: their light ſhould ſo ſhine here, that others ſeeing their good workes, might bring glory to him who is the Father of lights: to him which is the light of the Gentiles, and the glory of his people, euen here *Simeons* LORD, whom *Simeon* prayſeth, and to vvhom hee prayes.

Vſe 2.  
Of Redar-  
gation.

*Exek. 9.*

But ſure the liues of moſt men, from the higheſt to the loweſt, is as contrary to this light, and as irregular from this rule, as darkneſſe and irregularitie it ſelfe: for, if we ſhould make a quere, and an inquiſition here, as the Lord will make in Iudgement, for ſuch *Simeons*; if they ſhould now be marked in the forehead like *Ezekiels* Mourners: where ſhould we be inquiſitiue for them? In the Court? perhaps there might be culled out ſome *Joſeph*, as in *Pharaohs*: ſome *Obediah*, as in *Achabs*: ſome *Daniel*, as in *Nabuchadnezzars*. In great Houſes? ſome *Naaman*, as in the houſe of *Rimmon*: ſome *Iacob*, in *Labans*: ſome *Chuza* and *Iohanna*, as in *H- rods*. In the Campe? ſome *Cornelius*. In the Citie? ſome *Lot*. In the Country? ſome *Boaz*. Amongſt great ones?

*directing to liue and dye well.* 121

ones? some *Nischodemus*. Amongst priuate men? some *Nathaniels*, that desire to liue no longer, then God may be glorified of them, in them. and by them. But compare them to the multitudes that swarme in euery corner, of Court, Countries, and Cities, of all sexes and sorts, (like *Ægyptian Locusts* and *Grasshoppers*) that liue onely to themselves, and for themselves, that limit themselves in themselves, in effecting their owne proud, couetous, vaine, ambitious, sinister ends, and carnall desires, without any reference or relation to Gods glory, or the good of others? and they are very few: one of a Citie, and two of a Tribe, *Ier. 3. 14.* like the after-Vintage, and the Haruest gleanings; like the few names vvritten in *Sardi*, *Apoc. 3. 4.* as for example, in particulars, *ah si fas dicere? sed fas.*

In the Sonnes of *Leui*, how many there be that liue of the Altar and serue not at the Altar? that scumme away the fat, but pollute the the Sacrifice, like *Elie's* Sonnes? that seeke *sua, non suos*, their owne gaines, not the peoples good? *Qui se pascunt, non oves*; that feede themselves of the flocke, but not the flocke, ouer which the holy Ghost hath made them Ouer-seers? that seeke for nothing (as vvas once truely said of the ancient Abbots, Monkes and Cloysterers,) but a lazy life and carnall command, *Ostium cum honore*; against vvhom these

these, and all such complaints as these, which *Gregory* and *Bernard* tooke vp in their times, might be well vsed and vrged? I say, how many there be of such, I rather leaue to the consideration and deploation of such as haue any eyes or hearts, then to the expostulation of this place: onely I say, whether such are *Simeons*, or *Simons*, or *Sinons*; like *Inde*, or like *Indas*, who sees not?

Secondly, for the Magistrates: what are the aymes and ends of most of them? To discharge those duties that the Word inioynes them? which those worthy Lights, *Moses*, *Phineas*, *Ioshuah*, *Samuel*, *Nehemiah*, *Salomon*, haue by their president and practise laid before them? No verily: for, then wee should not haue the Sabbath, which aboue all dayes should be sanctified, so profaned; so much drunkennesse abounding, vncleannesse overflowing, Oathes breaking forth, by Gods Law capitall and criminall, and by death penall, vnreformed; nay, vnreprehended, vnremoued, yea, vnreproved: which shewes that many of them liue onely to the satisfying and seruing of their owne couetousnesse and vnconscionablenesse, like *Ahab*, *Festus*, and that *infelix Felix*; or licentiousnesse, like *Herod*; but neyther vnto G O D, nor to doe good, vnlesse to themselves.

Thirdly, as wee see the motion of the head  
and

*directing to liue and die well.* 123

and Eye, Ecclesiasticall and Politicall, of Ministers and Magistrates, meereley naturall, (like that of the Elements and Beasts) after vvhich the whole bulke of the body, of the people, moues: so in the heads Oeconomicall, wee shall see little spirituall. For, what is the aime of Masters and Mistresses in their households regiment? is it Gods glory? the good temporall and eternall of those that are vnder them? doethey liue, or desire to liue that by their meanes their households might be the households of Faith? their wiues Christs Spouses? their Children Gods Children, and Heyres of of Grace? their Seruants Gods Seruants, the Lords Free-men? their Kinsmen, of the spirituall affinitie and consanguinitie of Christ? that their strangers within their gates, vvith them might enter in at the Gates of Sion? Are these their ends? *Cuius contrarium verum est*, the cleane contrary (or at least contradictorie) is verified in most. Let experience speake: looke into their houses, into their regiment, into their carriage and disportment; and yee shall see their exercises such as vvere vsed in the Siege of Thebes, couetous carding and dicing, or wanton and promiscuous dauncing: you shall finde moe shewes of Religion in the vse of the Word, in the house of a Iew; more seeming prayers in the house of a Turke, Papist, or Pagan (who pray oftner to Saints and

and Idols then they) then in their houses, which are rather dens of Diuels, and cages of vnclane Birds, then Churches. What are the desires of such who sees not? What their desires who knowes not? who feares not?

In the same ranke are the rest: where is the Tradesman, (as *Iob* of the good Messenger) one of a thousand, let him stand forth, whose heart tels him, that truely and sincerely in his Trade and Calling hee aymes aright? and so all others, let their soules speake. Who in their traffique and commerce with men ayme at G O D, at the profit and emollument of others, and not wholly, or for the most part, at themselves? Who in seruing of man seekes directly and immediately to serue God and not rather himselfe? Who seekes grace and godlinesse, and not gaine? such an one *erit mihi magnus Apollo*: I would trauell farre on my feete to finde such a Phoenix.

For the other sort, that liue cyther in no calling, or in a sensuall sinfull calling, such as riotous Prodigoes, profane *Esaus*, vaine Gentlemen, gull Gallants, retchlesse Ruffians, licentious Lechers, gracelesse Gamesters, filthy Brothellers, Queanes, Curtizans, and beastly Bawdes, with all the rest of that restless and retchlesse crew: alas, what good doe they in the world? what ayme they at, but like Swine to feede? like the rich Churle, to goe brauely  
and



*directing to liue and dye well.* 125

and faire deliciously with the Sabarites and *Sardanapalus*, to inuent and wallow in polluting pleasures, to feede their fancy, please their owne humours, content themselves, delight the flesh, and damne the soule? liuing to eate, eating to liue the life of sinne; doing as much good to others, as the Moath to the garment, the Caterpillar to the fruit, the Cantharides to the Oyntment, spoyling and infecting (like plaguy people) vvhom thy liue amongst. Therefore these and all these, as they are vn-*Terre im-* profitable burthensto the earth, they shall be *pro-* swept away from the earth like *Iabin* and *Sisera*, and the Sodomites, euen into hell, *Psal.*

9. 17. As they glorifie not God, which was the end of their Creation and Redemption (which they forget) so God will neuer glorifie them. Therefore let vs all, both men, with *Simeon*, and women, with *Lidia*, *Dorcas* and *Deborah*, &c. doe good here in life, that wee may receiue good in and after death: liue, and desire to liue onely to God, and for God here, that vvee may liue vvith God for euer hereafter.

Fourthly, and lastly, here wee are to take notice of that which wee haue obserued in *Moses* before; namely, that *Simeon* is willing to dye: for the whole Text imports and carries it, that there was in him no vnwillingnes to dye; not so much as in shew: but a great willing.

126 *Simeons dying Song,*

willingnesse, propensitie, and disposition to his dissolution, whether wee take his vvords here as Optatiue, *Ob that thou wouldest let thy Seruant depart*, as some doe : or Indicatiue; *Now thou dost let, &c.* or Precatory, *Lord, now let, &c.* or plainly, as they are here; all import perspicuously that hee dyed voluntarily.

From whence note, that a good Christian is willing to dye: wee may see this, as in *Simeon*, so in *Paul*. *Phil.* 1. 23. who desired to be dissolued, and to be with CHRIST. The like might be instanced in the death of *Moses*, who at Gods command, went as voluntarily vp to the Mount to dye, and to be sacrificed himselfe, as *Abraham* went to sacrifice his Sonne. So, if wee consider the death of the Patriarkes, of *Abraham* himselfe, of *Iacob*, of *Dauid*, &c. that dyed naturally : as also of Saint *Steuens*, of our Saviour Christ himselfe, in the Scripture : as also of blessed Martyres that were put to death violently, we shall finde that they went vnto their deaths, and into the Graue, as voluntarily as *Noah* into the Arke; taking Gods stroke vpon themselves as patiently as *Aaron* did, when God smote his two Sonnes, *Nabab* and *Abihu*; and as *Eli* did *Samuels* report of his houses ruine, 1 *Sam.* 3. The Saints very last words, being of the same straine and Dialect with *Simeons*, import so much, as wee may see *Moses*, *Dent.* 32. (with this

*Dent.* 34.

*Mat.* 27.  
*Acts* 7.

*Leuit.* 10.

*directing to liue and dye well.* 127

this good old man here) concluding his life with a Swan-like Song. So also *David*. 2 *Sam*. 23. So *Babilas* the Martyr, feared not that his soule should returne vnto her rest: neyther did *Ignatius* care when hee dyed, or of what kinde of death hee should dye; nay, though hee were grinded by the teeth of Lyons, because hee was the Lords Mancher, and must be made cleane bread for Christ. So *Melancthon*, almost in the same words with *Simeon*, *If it be the will of God I am willing to dye;* and, *I beseech him to grant mee a ioyfull departure.* With many more.

*Euseb. lib. 3  
c. 30.  
Vide Grin.  
Apotheg.  
morientium.*

Now, the Reasons which make the childe of God so willing to die, are many, the principall are these.

First, because hee findes no good in this life, no ioy, no content, more then a Prisoner in his bonds, a bird in the snare, or a beast in the ginne: his ioyes being imperfect, and mixed with a thousand sorrowes, hauing for one Sunny day a hundred tempestuous stormes: his best dayes being like *Jacobs*, few and euill; his worst, many and miserable.

*Si qua dies  
bona est, va-  
locibus pre-  
terit horis.  
Inimica te-  
naces he-  
rent.*

Secondly, because there is nothing in this life, which giues true and sollid satisfaction to his soule, finding (with *Salomon*) all Sublunarie things to be vanitie and vexation of spirit, as Honours, riches, wisdom, wealth, knowledge, Babels building, *Moses* and *Daniels*

*Nil boni in  
visa, nil ma-  
li in morte.*

*Daniels Egyptian and Caldean learning, Cres-  
sus and Crassus his wealth, Midas his gold,  
Polycrates good successe, Ezekias his Treasure,  
Nero's Mulicke; all other things which should  
doe good to the nature of man, or delight  
the minde of man, giuing him no more con-  
tent, then ayre and winde to an empty sto-  
macke : for, as a Quadrangle cannot fill a  
Triangle, but some corner will be capable of  
more; so the whole circuit of this round Orbe,  
this Quadrangular world, cannot content the  
heart of man, which Anatomists say is Trian-  
gular in the forme; God onely, Christ and his  
Spirit, the blessed Trinitie, that made the soule,  
can fill it with true delights, and fulfill the  
true desires. In which respect the Christian,  
to whom all things else are bitter, but Christ,  
is not quieted till hee inioy Christ, no more  
then the animate or inanimate creatures are  
at peace till they haue their rest in that centre  
whitherto they moue : his heart still trem-  
bling till it be with God, like the Needle rou-  
ched with an Adamant, still quivering and sha-  
king, till it looke directly to the North Pole :  
and therefore as *Noahs* Doue, sent out of the  
Arke, found no rest to the sole of her foote,  
till shee returned into the Arke againe; so the  
true Christians, the Lords mournfull Doues,  
finde no resting place here, till their soules  
returne to the Arke of their strength, that  
God*

*directing to liue and dye well.* 129

God, that sent them out into their bodies, euen as the Iewish Tabernacle had no rest, but was carryed from place to place till it entred into Canaan. *Exod. 26. 1. & 33. 7.*

Thirdly, because of the crosse and afflictions which are incident vnto him in this life: for, as the whole humane nature is subiect to the Crosse, so chiefly the Christian. The world which is a Paradise to the carnall, is a Purgatory to the Christian; *Many are the troubles of the righteous;* all that will liue godly in Christ must suffer affliction; every Disciple must take vp one crosse or other, if hee vwill follow Christ, which crosse-way is the way to heauen; every childe of God is corrected eto hee be receiued: the purest Gold must be in the furnace; the Lords owne Wheate is thrashed, winnowed, and grinded: and Gods trees must be pruned: *Ut vnda vndam,* as waue succedes waue, so crosse succedes crosse; as *Dauid* Lyon succedes his Beare, *1 Sam. 17. 37.* and *Goliab* the Lyon, *1 Sam. 18. 27.* and the Philistines *Goliab*, and *Saul* the Philistines, *1 Sam. 21.* Now the Christians death is most welcome, that changeth his *Mara* to *Naomi*, his bitterneisse into beauty, which deliuers him from dangers and dolours, as the Angell did *Lot* from the fire, and the three Children from the flames, and *Daniel* from the Lions: death (like *Zerobabel*) deliuers the Lords Israel out

K

of

Gen. 41.

Gen. 31.

Job 41. 11.

of Babilon, *Zach. 4. 6.* therefore death must needs be welcomed like a day of deliuerance, a yeere of Iubilie which brings *Ioseph* out of Prison, *Iacob* out of seruitude, and *Iob* from the dung-hill. *Mors enim malorum remedium, & portus humanis tempestatibus*, Plutarch, *de consol. ad Apol.*

Fourthly, in respect of their sinnes which cleaue so fast on, which they cannot shake off; Sinne, with which they are at opposition and deadly feud, dogs them at the heeles, like a Sericant: waytes on them, like a Catchpole: insinuates into them, like a claw-backe: creeper into their bosomes, as a Serpent: stings them at the heart, like an Adder: followes them, as their shadow: Rickets close to them, like their shirt vpon their skinne, their skinne vpon their flesh, and their flesh vpon their bones: insomuch that it burnes and frets them as *Diomedes* poysoned shirt did *Hercules*, and as the Ticke vexeth the Oxe: which makes them crye out in the anguish of their soules, vvith *Paul*, and the faithfull, *Rom. 7.* *Oh miserable man that I am! who shall deliuer mee from this body of sinne?* They complaine of the strife of the Flesh and the Spirit, as *Rebecca* of the strugling betwixt *Iacob* and *Esau*. Now death comes and rescues, and makes thy baile, and playes the Mid-wife, and ends the broyle, therefore welcome to the well disposed.

Fifthly,

*In me duo  
armati, A-  
mor & Odi-  
um, Iacob  
& Esau,  
Caro & Spi-  
ritus, &c.  
Hier.*

directing to liue and dye well. 131

Fiftly, they are here Pilgrimes and strangers, 1 Pet. 2. 11. as was *Dauid*, and the rest in their ages: they are here exuls and banished men, as Children put forth to nurse from their Mothers; as Schollers and Pupils sent to sorraine Schooles, and to farre Vniuersities: and therefore their returning home to their owne Country, their restitution to their prouided Kingdome, their fetching home to their Father and friends, their retyring to their Fathers house, though it be through the shadow of death, must needes be acceptable.

Sixtly, they know that the day of their death is better then the day of life, *Ecclesi. 7. 3.* because they dye prepared, their soules purged, their hearts by Faith purified. As they haue entred into the first degree of eternall life in this life, when they beleued, and receiued the gifts of the Spirit, the earnest of their Saluation; so they enter into the second degree in death, when their soules are carryed into heauen, and they dye in assurance of the third degree, when body and soule shall be re-vnited to participate of happynesse, as they haue liued together in holynesse.

Seauently, they dye, as with a desire, so in an expectation to see and behold the face of Christ; of which, with *Steuens*, they haue some glimmering in their deaths: and therefore death to the godly, so farre as regeneration

August. in.  
Iob.

*Qui cupit  
dissolui, &  
esse cum  
Christo, non  
patienter  
moriatur, sed  
patienter  
vivat, &  
delectabi-  
liter mori-  
tur.*

rules, is no more burthen some then the stripping off the cloathes, vnto a louing Spouse, to goe into the Marriage-bed of her contracted Bridegrome. *Hos. 2. 19.*

Eightly, they haue kept a good Conscience with God and man, like *Paul*, *Acts 24.* And therefore they feare not iudgement, no more then a true man feares to looke the Iudge in the face.

Ninthly, wherein they haue offended God, they haue their sinnes remitted, and therefore feare not to hold vp their hand at the barre, since they are quit before by Proclamation of all the promises in the Gospell, and haue the Kings Pardon sealed them in the Sacraments.

*Iacula pra-*  
*uisa minus*  
*ferunt.*

Tenthly, they haue oft in life inured themselves to thinke, speake, record and meditate of death, euen as did Christ their head, and his Seruants, *Jacob*, *Moses*, and *Paul*, as appears in the Word, and therefore Deaths dart fore-seene, wounds them lesse, being fore-warned of it, they are fore-armed for it. Euen as the Souldier that hath beene long trayned, and in many skirmishes, is more couragious in the maine Battell, and as hee that hath long exercised himselfe in foyles, is more hardy to fight with sharpe: so the petty conflicts that the godly haue had in their owne breasts vvith Deaths feare, make them more hardy to encounter Deaths force.

*Præmoniti,*  
*Præmuniti.*

Eleuenthly,



*directing to live and dye well.* 133

Eleventhly, they entertaine it as a reward for their worke, as a rest from their labour : as willingly as the hired labourer receiues his hire, and reposeth his wearied limbes, *Dan*, 12. *Esay* 57.2.

Twelfthly, they are perswaded, and haue their Faith grounded in an happy and blessed change, they expect a Metamorphosis; and an alteration, a comfortable transmutation of Earth for Heauen, of the Sea for the Hauens, of Griefe for Glory, of the outward Court, for the *Sanctum Sanctorum*, of a Mortall for an Immortall body, of Enon for Salem, Sodome for Segor, *Aegypt* for Canaan, the Wildernesse of Sin for the Land of Promise, of a House of clay terrestriall, for a House celestiall aboue the Clouds, 2 *Cor.* 5. 1. And therefore they are as willing to make this exchange, as a poore begger would be to exchange his poore rags for some Princes robes, or some poore man to leaue his smoaky, rainy Cottage for a pompous Pavillion and decked Chamber in the Court.

To reape the Vintage of this discourse, the use to vs, is first of examination, in that it is an argument of a good man to be willing to dye, as here was *Simon*. Lay thou thy hand on thine heart, and search in thy soule what propensitie and disposition thou findest in thy selfe to dye. Many arguments there are in  
K 3 the

134     *Simeons dying Song,*

the Word and tryals both of a holy and a happy man, both affirmatiue, in shewing what hee doth : and negative, in shewing what he auoids, *David* points at him in the first *Psalme*, as also in the 32. *Psalme*, *verse* 1. 2. as also in the 15. *Psalme*. So doth our Saviour *Christ*, in the first eight Verses of the first of *Matthew*. So the Apostle *Paul* in the 2. of *Cor.* ch. 7. *ver.* 11. with other such places; as namely, delighting in the Word, meeknesse, mourning for sinne, hunger after righteousness, &c. care to please God, Feare, Zeale, Indignation against sinne, not letting Mony to Vsury, and the like : yet sure there is no greater euidence of an honest and holy heart, then so to walke yprightly with God in life, as alwayes to be willing to embrace the strictest Summons of death; to be as ready to depart out of this world, as the *Israelites* were to depart out of *Egypt*.

Againe, it is most vsually a note of a soule eyther altogether soyled in corruption, or indued with a smaller measure of Sanctification, to be violently possessed with a continuatd feare of death : and therefore in this particular finde out thy selfe, and trye in what case thou standest; for, the more vnwilling thou art to dye, commonly the more Nature rules in thee, the more earthly, fleshly, and carnall thou art : the more willing, commonly the  
more

more Grace raignes, the more thou art holy, heavenly, and spirituall: in which case you shall obserue, that the desire to liue or not to liue, to dye and not to dye, hath oftentimes ebbed and flowed, according to the measure of grace or corruption; of sinne or of sanctification. Euery man may finde this in his owne heart vsually, vpon the search.

Hence it was, that our Sauour Christ ha-  
Luke 8.33  
 uing the greatest measure of grace, was most willing to dye, amongst all the sonnes of mortall men, as appeares in the Gospell, by his often speaking of his death, as desiring it, *Mat.* 10. 38. So 16. 21. 17. 22. 23. by his hastning *Indas* the actor in it, *Iohn* 13. in calling *Peter* Sathan. that dissuaded him from it, *Mat.* 13. 23. yea, in accounting it his Baptisme, *Luke* 20. 50 yea, his meate that he was to eate, *Iohn* 4. 32. yea, his exaltation, *ver.* 28. yea, a thing that hee desired, *Luke* 22. And when hee came to act the bitter part in this dying Tragedy, how voluntarily did he send out his soule? *Hee gaue vp the Ghost*, saith the Euangelist: the spirit was not taken from him, (for no power could doe that) but hee gaue vp his Spirit into the hands of GOD his Father; *Emisit, non amisit Spiritum*, hee sent out his Spirit (as *Noah* sent the Doue out of the Arke) willingly, it was not taken from him compulsorily. Now, that which holds in

the Head, Christ, in some proportion holds in the Saints, his Members, who are conformed into the similitude both of his life and death; the nearer they come vnto Christ, by the vnion of Faith, the more they participate of the Spirit of Christ in life; the more willing they are to goe to Christ, and to haue a further communion with him, in and after death.

Note 2.

It is not so with the wicked, for the further they runne from God in life, the lesse ioy they haue to be fetcht before him by death; the lesse grace, the more grieve to dye; the more vile, sensuall, and sinfull their dayes, the more they desire to prolong them, being as vnwilling to dye, as the Beare to the stake, or the Bull to the ring.

The reasons are these:

Reasons  
why wicked  
men  
are vnwilling  
to die.

First, because they haue their pleasures in this world: to which they are wedded, and with which they are intoxicated and bewitched, as *Ulysses* and *Diomedes* companions with *Circes* charmes, and *Calipsoes* Cups, till they be turned into beasts. Now, what delight hath the beast, but in fayre feeding, and carnall companying, according to his kinde? neyther they, being as loath to leaue these pleasures, as the childe his bable, or the foole his folly.

Acts 12.

Secondly, Death depriues them of their worldly promotions, it throwes *Herod* from his

*directing to liue and dye well.* 137

his seate, and *Balthazar* from his Throne, it *Dan. 5.* expulseth Monarchs from their Countreys, and with as great a sway as that Antichristian man of Rome kickes off their Crownes, deposing Kings, disposing Kingdomes, laying their honours in the dust. And therefore no maruell that the proud Impes of *Lucifer* feare it, as haucie *Hammon* did the Gallows.

Thirdly, it pluckes them from their profits; it takes *Nabal* from his Sheepe; *Abab* from his vsurped Vineyard, and *Midas* from his Gold, which worldlings are as vvilling to leaue, as the dogge the Flesh-pot, as the hungry Kite the sauory carrion: to liue in the earth alwayes, it is their desire, as much as the water is desired of the fish, and the Ayre of the Bird, and the earth of the Moale: they are as content to build tabernacles here, as *Peter* was vpon the Mount, *Mat. 17.* but to goe into the earth, that is, *durus sermo*, a harsh vvord; they are as willing to leaue the world, as the Bird, the Beast, and the Fish, are, to forsake their nourishing Elements; as the starued childe is to part with the desired dugged. *Oh Death, how bitter art thou to a man whose portion is in the world?* saith the Wise-man. *Oh mors mordens*; bitter indeede as gall and wormewood.

Fourthly, Death depriues the wicked not onely of their goods, but of their Gods, what  
cuer

138 . . . *Simeons dying Song,*

*Iudg. 17.* euer they make their Idols, and give their  
*Gen. 31. 19* hearts vnto; which Idols they as vnwillingly  
 leaue, as *Micah* did his, and as the Papists  
 their Idolatrous Masse; as *Rachel* did her Fa-  
 thers Idols, vvhich shee concealed and co-  
 uered.

Fiftly, Death takes them away from their  
 pleasing companions, which they are as loath  
 to part fro, as *Elisba* was to leaue *Elias*, as  
*Ruth* to leaue *Naomi*, but most vnwilling to  
 exchange them for the company of Diuels  
 and Hell-hounds.

Sixtly, they are vnfitted and vnprepared  
 for Death: they haue not made their accounts  
 straight; they haue not Oyle in their Lampes;  
 they haue abused their Talents of gifts exter-  
 nall and internall, and therefore they quake to  
 be brought by Death to render an account of  
 their Stewardship, with the wicked Steward:  
 to meete the Bridegrome, with the foolish  
 Virgins: to be called in *coram*. before their great  
 Master, with the wicked Seruant that smote his  
 fellow-seruants, and with the other vnprofita-  
 ble Seruant.

Seauenthy, they haue no hope in death,  
 except a vaine and wanne hope, such as perish-  
 eth like the vntimely fruit of a woman. Death  
 (like *Micah* to *Ahab*) neuer prophesieth  
 any good to a wicked man, and therefore he  
 is as vnwilling to dye, as a Theefe and Male-  
 factor

*directing to liue and dye well.* 139

factor to be brought before the Iudge; as a bad debtor before his creditor; as a Swine to the slaughter: for, as the Swine by a naturall instinct, knowes that hee is good for nothing but the Shambles; so, the wicked, by the rage of his owne conscience, which is like the flash before hell fire; and by an Historicall Faith, whereby hee beleeueth there is a hell, and euerslasting fire for such as hee is; Fornicators, whoremongers, drunkards, wantons, theeuers, couetous, impenitent, vnbeleeuers, and all other workers of iniquitie; hee knowes that hee is good for nothing but to be burned, and to be stubble and fuell for that flame. And therefore as the Swine shewes his dislike of the Shambles and his slaughterer, by whining and crying and reynings; so the hoggish, Epicurish, carnall man, shewes his discontent and disobedience vnto God, and to his summons by death, by muttering, murmuring, barking against heauen, and blaspheming.

If wee apply this poynt by vse vnto our times, wee shall finde infinite millions and multitudes of carnall and wicked men, swarming like the Egyptian Locusts and Grasshoppers amongst vs; for alas, how many are there, which beare vp their heads high, and set vp their crests, exalt their hornes, and prancke vp their Peacockes plumes, lifting vp themselves aboue others in the pride of their harts? boasting

*Esay 30.33*

*Mat. 25.41*

*Reuel. 21.8.*

*1 Cor. 6. 9.*

*10*

*Iude 4.13.*

*Mat. 7. 23.*

*Epicuri de grege porcorum.*

*Vse.*

boasting like Braggadochies, of their birth, valour, learning, wit, wealth, parts, and prowesse; shewing much drunken, and swagging, and irefull, and reuengefull valour, in their base and bruitish passions: and yet the same at the imagination and apprehension of death, shew themselves as arrand cowards, as the Arcadians *Clineas* or *Dametas*; altogether daunted and dismayed like *Gorgon* at the sight of *Medusæ*s head: they quiver and quake like an Aspen-leave, shake and tremble like the Aguish sicke man: at the thought of it their heart trembles, their blood is congealed, and like *Baltazar* in the like case, their countenance is changed, and their knees smite together: the sound of death to them is the most harsh of all sounds, and puts them sometimes in a deadly sowne; the noise of the roaring Canon is not so fearefull to the fainting Souldier, nor the Lightning and Thunder was so terrible to *Nero*, as the summons of death to such naturall men, whether by the Harbenger thereof, Sicknesse, or from the condemning voice of a Iudge, or by such meanes, for these reasons before mentioned. What doth this argue, but a guiltie conscience, a secure soule, a hardened heart, a carnall minde, and a maine measure of infidelitie, incredulitie, and want of faith, in the remission of sinnes, the resurrection of the body, the immortalitie of the soule, and hope



*directing to liue and dye well.* 141

hope of a better life: which considerations, as they haue moued the ancient and moderne Martyres, *Ignatius, Policarpus, Laurence, Cyprian*, and others in our precedent age, *French, Germaine, and English*, to subiect themselves to the mouthes of Lions, flames of fire, and all other tortures and torments, which Madnesse and Malice could inuent, &c. So the diffidence of these, the want of the perswasion of Gods loue, and expectation of wrath and vengeance after this mortalitie, makes wicked men entertaine Death as *Abab* did *Elias*, euen as their greatest enemy, as their Taylor, their Sericant, their Butcherer, their Executioner, as the curber of their delights, and procurer of their curse. Yet that I be not mistaken, I doe not here condemne all feare of death, and make it such an essentiall note of Gods childe, as though euery one that feared God did not at any time, or in any respects, feare to dye: or that wicked men might not sometimes, and vpon some seruile respects, with some shew of alacritie vndergoe death: for, First, I know that there is in all men a naturall desire to liue, which caused *Ezekias* to mourne when hee was to dye, *Esay* 38. 10. And *David* to pray that his soule might liue, *Psal.* 6. 4. and *Psal.* 119: As also our Saviour Christ to desire the Passage of the cuppe from him, *Luke* 22. There being a naturall desire in the best of Gods

Gods Saints to live Nature fearing her dissolution, and the body and soule being as loath to part as two friends that a long time have lived and loved together. Secondly, besides, I know Gods Children may be desirous to live, as to glorifie God more: so, for some other good ends propounded, as for the better setting their estates to their successiue seed: for the establishing their houses, for to dispose of their Children in some religious courses: which was the cause that *Esau* desired to live; say Interpreters; because when the Prophet brought this message of death to him, hee was without issue, and left none to succede him in his Kingdome, as Gods promise was to his Father *Dauid*, *1 King. 8. 13. 3.* Thirdly, a godly man is sometimes in distresse and perplexitie of minde, as *Dauid* was vwhen hee made the sixt *Psalme*, at which time hee is vnwilling to depart; till God shine vpon him againe with his fauour. Fourthly, a godly man may pray sometimes against some kinde of death; as our Sauour Christ did, praying not simply against death; but against that cursed death of the Crosse; fearing not death, but the curse of the Law that went with death. Fifthly, I know that euen naturall men haue made light account of death, such as the *Decians* and the *Fabritians*, *Curtius* and *Cordus*, with others amongst the Romanes, and Athenians,

directing to liue and dye well. 143

Athenians, that exposed and spent their liues for the good of their Country, I know euen of obstinate Heretiques, such as the *Gnostiques*, and the *Circumcellions*: more lately *Michael Sernetus*; many moderne Papists; yea, the late Arrian burnt in Smithfield, haue some of them vndergone death more willingly and chearefully then those that haue had in them farre more grace and sanctification: but some of these haue imbraced death so welcomly, out of a morall desire of doing good to their Country, or out of vaine glory, to be spoken of, like those Heathen; or out of obstinacie, or desperate madnelle, or peruerseness against the truth, or Diabolicall delusions; or erronious conceits, or Atheisme, or opinion of merit, or chiefly pride of heart, to be magnified and famoused of their fauourites; or some other sinister ends, not for Gods glory; or hope of any better condition after this life, as these Heretiques. So that my conclusion still holds, notwithstanding these doubts and scruples, that Grace killeth Gods rod; though in the hand of Death Nature barks and bites at the hand that holds the rod: Gods Sheepe going quietly to their graues, like Lambes to be sacrificed; carnall men grunting and complaining like Swine to be butchered.

Thirdly, since that Grace is willing, Nature vs  
vnwilling,

Wicked  
men may  
dye wil-  
lingly for  
sinister re-  
spects.

Meanes to  
make vs  
dye wil-  
lingly.

\* Silver  
and Gold.

vnwilling to her dissolution, all are to be ex-  
horted to vse the meanes to helpe forward  
their spirituall part, to be more willing to curbe  
their carnall part, in it nilling. The meanes  
are two: first, priuative, for the remouall of  
the impediments which lye in the way: se-  
condly, positieue, in incouraging vs to enter  
the way of all flesh. What the causes are that  
cause the carnall man to sing *Loath to depart*,  
you haue heard, as namely, the losse of his  
pleasures, profits, preferments, promotions  
here, with the like, in all which things wee  
must looke to our hearts, and be watchfull  
Centurions ouer our affections, least they be  
carried with too violent a course and torrent,  
in the prosecution and pursuite of these terre-  
striall and earthly things; wee must not be  
mad vpon the world as worldlings are: let vs  
not place our affections on things below, but  
on things aboue, where CHRIST sits at the  
right hand of GOD: let vs vse this World  
as though wee vsed it not; as wee vse Phy-  
sicke and wines, *modice, modice*, with modera-  
tion and mortification, as a Student vseth re-  
creations, for necessitie, not vanitie: let vs not  
fall downe and worship the Diuell, though  
hee would giue vs it all: let vs not bowe the  
knee to *Baal*, nor adore the golden Calfe, nor  
sell our soules for the trash and the dongue,  
the \* white and red dust of it, as *Iudas* did: let

*directing to liue and dye well.* 145

vs touch riches tenderly, with our hands, not with our hearts, as wee doe Thornes, because they are Thornes: let vs not loue vaine pleasures, least after their Beeish honie wee feelee their Wasplish sting: when these charmers charme to delude vs, let vs be as wise as Serpents, stopping both our eares (as shee doth) with the taile and the earth; remembrance of our ends (of which the taile is an embleame) and of our earth, whither wee shortly must. Thus must wee first learne to practise this hardest point of Christianitie, in dying to the world, ere euer wee can be willing out of faith and feeling to dye out of the world: for alas, what causeth men that they haue as little heart to goe into their Mother-earth, as the Moale hath to come out of the earth; but onely that they loue the earth too well? being desirous euer to liue vpon the earth, but neuer to lye in the earth. Why list not worldlings returne to their dust, but onely that (as true children of the old Serpent) the curse of the Serpent is vpon them to licke the dust, minding earthly things here, their end being damnation hereafter. *Phil. 3. 17.*

Secondly, when this is performed, in breaking off thy desires from the world, which is *Terminus à quo*, the place which thou leauest, then fixethy eye vpon another world, *Terminus ad quem*, the place whither thou goest.

L

Looke

Looke not too much at the grisly face of Death, which will agast thee; but at the end of it, where thou shalt see as many comforts as *Elisbaes* Seruant saw, to encourage thee. Euen as hee that is to passe ouer some great and deepe Riuer, must not looke downe-ward to the water, but must cast his eye to the bancke on the further side: so looke ouer the waues of death, and fixe the eye of thy faith vpon eternall life. Looke not at Death in the glasse of the Law, in which it is set out, as a curse and the downe-fall to the gulph of destruction, but in the Christall Glasse of the Gospell, as it is changed and altered so by the death of CHRIST that it is a sweet sleepe, and resting coole harbour.

First, therefore consider, how there is a blessing accompanies and attends thy death, pronounced by the Spirit it selfe, *Ren. 14. 13.* which is alone sufficient to stay the rage of thy affections in the ordinary feare of death: for, who feares blessings, since euen profane *Espan* sues for a blessing, and euen the very Heathens so much desired that blessednesse which their Philosophers, of all sorts, so much disputed, but neuer so soundly determined as God doth here?

Secondly, the same Spirit calls it, *A resting from thy labour.* Now euen the Oxe, Horse, and Asse, desire resting from labour, to be vntyed

*directing to liue and dye well. 147*

vntyed from their taskes, vnloaden from their Burthens all the creatures and the Elements, which groane vnder vanitie, desire cellation from motion: euery thing aymes at his *quies* and rest, and dost not thou? Now death, I pray thee what is it, but a bustle of bonds; a destruction of toyle; an arriuing at the Hauens; a Iourney finished; thy *consummatum est*; thy *quies est*; thy laying away of an heauy burthen; euen sin it selfe, which (as *Erasmus* wittily) is heauier then Gold, Siluer, Lead, and Iron; in that the weight of it weighed and pressed downe the Angels of light into the pit of hell, and payned Christ our Sauour our substitute, on the Crosse? What I say, is this death, but the shaking off of gyues, and an end of banishment, a period of griefe, an escape of dangers, a destroyer of all euils; Natures due, Countryes ioy, Heauens blisse. Woes Hauens; the Key to ope the dore to Christians. as it did to CHRIST, *Luke 24 26* of blessednes, rest, and immortalitie; dignifying, nay, almost Deifying whom God hath elected, and called in grace, and called to the graue? this is the right partition of it into his parts and passages, as Antiquitie hath christned it, and our age hath called it, and the godly haue found it: Oh then, why shouldest thou boggle at it, since there is as little hurt in death to the good, as there is little good in life to the bad, as we

*Nil boni in  
vita, nil mali  
in morte.*

shall further proue in some particulars hereafter?

Thirdly, let this cogitation animate thee to sing *Simeons Song*, in being at least willing, if not desirous to depart, because God takes thy part in thy departing, if thou beest his: thou hast as the Promise, so the Performance of his comfortable presence. It hath beene the Lords constant and continuated custome to be with his Children, like a friend at neede, in their distresse, whose exigents and extremities haue beene his opportunities. Thus hee was present with *Noah*, in the Floud, *Gen.* 7. with *Lot*, in Sodomes flames, *Gen.* 19. with *Jacob*, in his flight from *Esau*, *Gen.* 33. with *Ioseph*, in *Dodons* pit, and *Putiphars* prison: vvith *Moses*, when hee went to *Pharaoh*, when he was with *Pharaoh*, and fled from *Pharaoh*: with *Israel*, in the Red Sea, *Exod.* 14. vvith *David*, in *Sauls* pursuite, *1 Sam.* 19. with *Eliab*, in the Defart, *1 Kings* 19. with *Elisba*, vvhen the *Syrians* came against him, *2 Kings* 6. with *Hezekiab*, in his sicke-bed, *Esay* 38. with the three Children, in the fire, *Dan.* 3. with *Daniel*, in the denne of Lyons, *Dan.* 6. with *Ioseph* and *Mary*, and the wise *Magi*, flying from *Herod*, *Mat.* 2. with *Christ*, in his combat with *Sathan*, *Mat.* 4. and hee will be vvith thee in thy last conflict and tryall: for, this is his Promise, which he keepes more inuiolably then



then the Decrees of the Medes and Persians,  
to be with thee when thou passest through  
the waters, and through the rivers, & through  
the fire, that thou shalt neyther be ouerflowne  
nor ouerblowne in any temptation, *Esay 43.*  
2. 3. 4. 5. 6. &c.

Now God will manifest his presence with  
thee these three wayes, eyther in moderating  
or mitigating thy paines, as the words of that  
Prophetick promise doe import, making  
death no more dolorous to thee, then many  
ordinary crosses and afflictions which haue  
befallen thee in life, as some of the Saints haue  
tryed it.

Or, by the inward and ineffable comfort of  
the Spirit, which occasioned *Paul* to reioyce  
in tribulation, since euen then, the loue of God  
was shed abroad in his heart by the holy  
Ghost, *Rom. 5. 35.* yea, euen in his grieuous  
sickenesse, it seemes when hee had receiued  
the sentence of death, as the sufferings of Christ  
did abound in him, so his consolations did  
abound through Christ, *2 Cor. 1. 5.* God is  
the chiefe Physitian, and chiefe visitor, when  
any of his Patients are afflicted, in his owne  
person ministring vnto them, staying them  
with flagons, & comforting them with apples;  
vvith his right hand holding vp their heads,  
and vvith his left imbracing them. *Cant. 2. 9.*

Thirdly, he sends a victorious Host, a guard

of Angels to be keepers, and Nurses vnto his Servants, to hold them vp, and beare them in their armes, as Nurses doe young Children: and to be their champions and guards against the Diuell and his Angels, *Psal. 30.* All these comforts with many moe, going along vvith thee, like the Cloud and the fiery Pillar with the Israelites: should cause thee to march valiantly, euen through the Pikes of death, to thy appointed Possession. And so wee passe in this passage of *Simeon*, to the third Point.

### His acknowledgement of the Diuine Permission.

In these words,

*Lettest thou.*



**N** which phrase obserue, that what euer comes to passe, is by the letting and permission of God, whether in life or death for there is nothing done in the world but that which the Almighty will haue done, eyther by permitting it to be done, or by doing it himselfe. Or as the same *Anthonisius*, *All things are eyther done by Gods helpe, or suffered to be done by his permitting.* *Domino vel adiuuante,*

directing to liue and dye well. 151

*inuante, &c.* yea, euen those things which are done *contra voluntatem*, against the will of God, yet are not done, *prater eius voluntatem*, besides his will: by which will, with *Hugo*, Enchir. cap. 101. I meane his good pleasure, his operation and permission; yea, euen in Sinne it selfe, the cause of death, God hee hath a worke. God workes in euery euill, but he workes not euill, nor euilly, as the Papists slander *Caluin* to teach. *Agst in malis, &c.* hee workes in the euill, first, by permitting; secondly, by disposing: by permitting I say, not by prouoking. For, though God offer the sinner obiects (to vse *Augustine* and *Bellarmines* Similitudes) and leaues a man to himselfe, yet hee inclines not his will to euill, and therefore is not the cause of euill, no more then the Shepheard by setting hay or grasse before the Sheepe is the cause of the Sheepes feeding: or the Huntsman by shewing the Grey-hound the Hare or Deere, is the cause of his running, but onely the dispositions and inclinations of both to runne, and to feede.

Secondly, by ordering and disposing sin: for this is the propertie of the diuine vvisedome, saith *Clement*, *Vti utiliter, &c.* to vse those things profitably, which are done peruersely. *De malo opere, &c.* God out of euery worke that is euill workes that which is good; euen as in the first Creation he brought light out of darke-

nesse, and as a wise Physitian out of poysoned Serpents and venomous beasts, extracts a preservative against poyson. Thus hee disposed of the Treachery of *Iosephs* Brethren, and the Treason of *Iudas* against Christ, to his owne glory, and the good of his Church: in the preservation of old *Iacob* and his Seede, and the saluation of his owne Elect Israel. Therefore as in one act of the death of Christ, 1. God; 2. Christ; 3. the Diuell; 4. the Iewes; and 5. *Iudas* wrought, but not from one cause: the Diuell suggestingly, the Iewes maliciously, *Iudas* couetously, Christ executively, in deliuering himselfe; God decretorily, in decreeing; and dispositiue, in disposing the death of his Sonne to the sauing of the Elect, and condemning of the Reprobate, being the rising and falling of many in Israel. The like is scene in other sinnes, wherein there are diuers agents; some sinfull but God alwayes sinlesse: for, *Peccatores in quantum peccatores, &c.* God makes not sinners so farre forth as they be sinners, but onely ordereth and disposeth them: being as the best Creator of those wils that are good, so a most righteous disposer and orderer of those wils which are euill. But as for Death, which is the punishment of sinne, not the condition of Nature; God is not onely the permitter and provident disposer, but the iust inflictor of it; yea,

Aug. ep. ad  
Vincent.  
38.

Aug. de  
Gen. ad lit.  
imp. c. 4.  
De ciuitate  
Dei lib. 11.  
c. 17.  
*Mors non  
nature con-  
ditio, sed  
pœna pecca-  
ti, de præd.  
& gratia,  
c. 11.*

vile

directing to liue and dye well. 153

*ultæ neceſſitatis*, arbitrer, the author and ordayer, as of life, ſo of death: for, it is he that formes the light, and creates darkeneſſe; hee makes peace, and creates euill, *Eſay* 45. 7. What euill? Not the euill of ſinne, but the euill of ſorrow, of ſickneſſe, of troubles, baniſhment, famine; yea, Death it ſelfe, *Lewis*. 26.

*Non malum culpe, ſed pænæ.*

This poynt is worthy our further enlargement: namely, that all death, for the Time of it, the Place of it, the Matter, the Manner, the Cauſe, the Occaſion of it, is immediately from God, operatiuely, penarily, or permiſſiuely.

For the Time: if death come in the morning, or mid day, in the euening, or Cockcrow of life: in the Infancie, or childe-hood, or nonage, or youth, or adoleſcencie, or perfect age, or decaying, declining, or decrepit old age of our yeeres: if it crop vs in the ſprout, or the Spring, or the Summer, or the Autumne, or the Winter of our time, God that is *Palmonti*, a ſecret numberer, hath numbered our dayes and meaſured our time: for the LORD makes our dayes as it were an handbreadth, *Pſal.* 39. 5. eclipsing our lifes light as it pleaſeth him, in the Sunne-riſing, or in the meridian of our dayes, as hee did vvith good *Iofias*, the vertuous Prince *Edward* the 6. that worthy ſpirit *Picus mirandula*, our Engliſh *Iofias*, Prince *Henry*, vvith diuers others. Againe, ſometimes hee addes vnto our dayes, as hee did

Euery death is determined by God.

154 *Simeons dying Song,*

did fifteene yeeres to the raigne of *Ezekias*,  
*Esay* 38. extending and drawing out the thread  
of our life to a large extent, as hee did the  
yeeres of *Abraham*, *Iob*, and *Dauid*, who  
died all in a good age, full of dayes, going to  
their graues, as a Ricke of Corne commeth in  
due season into the Barne, *Iob* 5. 26.

*Gen.* 25. 8.

*Iob* 22. 17.

*1 Chron.* 29.

28.

For the Place, whether we dye in the fields  
with *Saul* and *Ionathan*; or in our beds, vvith  
old *Iacob*, *Gen.* 49. 33. or on our beds, vvith  
*Sisera* and *Isbobaeth*, *2 Sam.* 4. 5. or in the wars,  
with the Amorites and Amalekites: or in time  
of peace, as did *Salomon*, or by land, or by sea,  
as did the *Aegyptians*, God hath appoynted  
that place for vs to lay downe our bodyes in,  
and no other, euen as hee appointed a dying  
place for *Moses* in the land of *Moab*, *Deut.*  
34. 8. 5.

So for the Manner of death, whether it be  
naturall, when wee fall from the Tree of life  
like ripe Apples: or if it be violent, when we  
are by force shaken downe like greene Apples:  
God gathers vs to our Fathers. God shewes  
himselfe in this act, not onely when immedi-  
ately hee strikes by himselfe, with his owne  
hands, as hee did *Dathan* and *Abiram*, whom  
the earth receiued; *Nadab* and *Abihu*, whom  
the fire consumed, *Leuit.* 10. 2. with others;  
for which cause the Lord is said to raine from  
the Lord, fire and Brimstone vpon Sodome,  
*Gen.* 19.

*Numb.* 16.

30. 31. 32.

*directing to liue and dye well.* 155

*Gen. 19.* As also to haue smit *Naball* for his churlishnesse towards *Dauid*; *1 Sam. 25. 58.* but euen those that are cut off by an externall agent, whether by *Sathan* himselfe. as vvere *Iob's* Children, or by others voluntarily or involuntarily. they are executed by the decree of the supream eſſence. *Iob 1. 18. 19*

Thus whether wee consider Children murdered by their Parents. (as was the Sonne of *Constantine* the great, of *Antoninus* *Caracalla*, of *Brutus*, of *Darius*, of *Cambyses*, and *Medea*, if wee belecue Histories.) Or Parents slaine by their Children, as was *Senacherib* by his Sonnes, *Eſay 37. 38.* *Fredericke* by his Sonne *Manfrede*, *Agrippina* by *Nero*, *Semiramis* by *Ninus*, *Uliſſes* by *Thelegon*, *Phocas* by his Sonne *Heracius*, &c. Or the blood of Brothers effused by Brethren, as *Abels* by *Caine*, *Ammons* by *Absolon*, *Teocles* by *Polymer*, *Remus* by *Romulus*, *Argens* by his Brother *Ptolomie Philadelphus*, &c. Or if vvee consider Husbands slaine by their Wiues, as the Husbands of the fiftie Daughters of *Danau*, so the Husbands of those thirtie Sisters of *Albina*, slaine by their wiues, *Amemnon* by *Clitemnestra*, King *Sarematar* by *Circes*, *Antoninus* the Emperour by his Wife *Luulla*, Or if wee ponder Wiues butchered by their Husbands, as *Poppea* was by *Nero*, *Queene Glorinda* by *Chilpericius*, *Fauſta* the Empreſſe by *Constantine*,

156      *Simeons dying Song;*

*Constantine*, as also the Wife of *Mithridates* the King of Pontus, of *Egnatius*, *Calphurnius*, *Periander*, and diuers others, who haue perished by the mischiefe of their Mates. Or if wee reflexe vpon Seruants that haue murdered their Masters, as *Zimri* slew *Elah* his Lord, *1 Kings* 16. 9. 10. Or apostate Subiects, vile Traytors, that haue effused the blood of the Lords Annoynted, as *Iaques Clements*, and *Rauallack* in their assassinations and massacings of the two renowned French *Henries*, &c. Or lastly, one man killing another, eyther sodainely, as *Ehud* slew *Eglon* with his Dagger, *Iudg.* 3. 21. or treacherously as *Ioab* did *Abner* and *Amasa*, as *Rehab* and *Baanah* did *Ishboseth*, *2 Sam.* 4. 5. 6. or combatingly in a Duellie in the field, or any other vvayes; in all these, with all the rest of this nature, wee must say as the Apostles said of *Pilate*, *Herod*, and the Iewes, concerning the death of Christ, that *these murderers haue done whatsoever the Lords hand and conncell had determined before to be done*, *Acts* 4. 28. For, who is he that saith it commeth to passe, and the Lord commanded it not? *Lamen.* 3. 37. For, euen all things that are, and that happen, *Deus disponendo praecepsit, & praecepiendo disposuit*, saith *Tertullian*, God hath fore-knowne them, fore-seene them, and disposed of them. If of all things, then of the liues and deaths of men; yea, euen of murdered men:



men: for though God prohibite and forbid murther, *Exod. 20.* yet hee decrees that act which in man is murther, but in God is but an act of Iustice. Againe, the very materiall part or subiect, is of God, I say the naked act of murther, as it is an act, as it is from the liuing soule, as it is from the motion of the hand, is from God, without whom neyther the hand nor any part could moue in any naturall motion: but the formall part and deformitie of the act, vvhich makes it properly murther, that is from the Diuell and from corruption; yet not without Gods permission, by the subtraction of his grace (which *Hugo* calls the cause of all sinne,) from the Agent, and for some righteous ends in respect of the Patient.

The life of this point, like the blood in the veynes, lyes in the vse: if meetes with the corruption of these that referre not death vnto his true cause and ground, erring, not knowing the Scriptures: for, is any man strangely afflicted with wondrous and wofull diseases, as the Gour, Stone, Stranguillio, Sciatica? &c. Is any infected with the plague? smit with Leprosie? wounded, or slaine by his enemy? bruized by falling from his Horse, or the like? but chiefly, is he taken away sodainely, in his full strength, in his ease and prosperitie, when his breasts are full of milke, and his bones full of marrow? *Iob 22. 24. 25.* Presently, we breake

Vse 1. Of Redargution.

Death comes not by fortune.

out

our into these tearmes; Sure he had ill lucke,  
 hee had bad chance, hee had ill Fortune: or  
 else wee shoote our fooles bolts, as the Listri-  
 ans against *Paul*, when the Viper-stucke to his  
 hand, *Acts 14*. Sure this man was a great sin-  
 ner, &c. or as the Iewes of those vpon whom  
 the Tower of Silo fell, and vvhof bloud *Pi-*

*Luke 13. 2.* late mingled with their Sacrifices, Sure he was  
 a greater sinner then the rest: or as others  
 of the blinde man, *Iohn 9*. wee must needes  
 know whether he or his Parents haue sinned,  
 For the first: it is a pittifull thing, that Chri-  
 stians liuing so long in the heate, and light, and  
 Sunne-shine of the Gospell, should be so dar-  
 kened in their vnderstandings, and so vaine  
 in their imaginations, like the once vnconuer-  
 ted Gentiles, as to turne the glory of the im-  
 mortall God into a vile and abhominable  
 Idoll; to attribute that which is proper and  
 peculiar vnto God, vnto Heathenish *Fortunes*,  
 a word, which as *Augustine* and *Lactantius*  
 in their dayes banished to the Pagans from  
 whence it came; so I wonder that the light of  
 Preaching hath no more discovered the blind-  
 nesse of it, and no more reformed the errour  
 of it, that it is no more rooted out of our  
 hearts, and vnsetled out of our heads: but that  
 wee must needes make it, as the Ephesians  
 their *Diana*, some great Goddesse, as the Sor-  
 cerer *Simon* made himselfe some great man.

I wonder, that with the Romanes wee must build Temples, and sacrifice vnto ir, in disgrace and despight of God, and disparagement of his providence, taking the Crowne from the Creators head and placing it on an Idoll, vvhich is a meere Idæa, a fiction, and Chimera in nature: not knowing, or at least not acknowledging with the Scripture, with Antiquitie, with *Ierome*, *Augustine*, and others (called now Fathers, as *Iames* and *Iohn* were called Pillers) that there is no euill in the Citie (that is euill of punishment, in which predicament Death is,) which the Lord hath not wrought: that nothing comes to passe, *fortuito casu, sed iudicio Dei*, by chance, but by choyse; nothing happens by hap-hazzard, but by the peculiar preuidence and providence of God; that the will of God is the supream cause of all things that are.

Not a hayre falling from our heads, not a Sparrow falling to the ground, much lesse a sickenesse or a disease growing vpon our bodies, much lesse a day, or an houre, or a minute falling from our life, without the determination and permission of him, that hath numbred our dayes, and set downe the period of our age.

Therefore let vs banish all thought and opinion of Fortune vnto the very Geres and Saurmatanes. Let vs also suspend our thoughts and

*Ierom. in  
Ier. c. 12.  
Aug. de  
gent. cont.  
Manich.  
c. 2.*

*Mat. 10. 29*

30

*Exhortat.*

and our opinions of our Brethren, when God doth sore afflict them in life, or sodainely afflict vpon them some strange death: let vs not iudge least wee be iudged, let vs not enter into rash and precipitate censures of others: wee may be further deceiued in Gods mercies towards them, or his proceedings with them, then was *Eliphaz, Bildad, and Zophar*, in the case of *Iob*: then the Disciples were in the case of the blinde man, *Iohn 9. 12.* For it may be that this man whom thou seest lying sicke, a Lazar by the high-way, begging with those blinde men in the Gospell; him whom thou seest groaning in an Hospitall, rauiing in Bedlam, &c. nay, whom thou seest drowned in the waters, stabbed in his bowels, led to execution, to be topt off like a fruitlesse Tree at Tyburne; is not a greater sinner then thou, neyther hee nor his Parents haue sinned more then thou and thine, but that the glory of God might be made manifest, that he might be an example vnto thee, that thou maist take warning by his harming, least thou also perish: for Gods workes (as his Word) are for thy instruction, whether they be workes of Mercy or of Iustice.

*Vse 2.*

Secondly, is it so, that death is by the permission of God? Nay, is it so, that thy death, and so the death of euery childe of God, is not onely fore-scene but fore-appointed of God?

*directing to liue and dye well.* 161

God? then the consideration of this speciall prouidence of God, must be a motiue amongst others which wee haue vsed, and are to vse to incheare vs against death. Oh how ought this to adde life and spirit vnto thy faintings, that God considers euery circumstance of thy death, as the time when, and the place where, and the manner how; the beginning of sickenesse, cause, originall, continuation, and end? that euery fit in thy sickenesse; nay, the very pangs of death are particularly set downe in the counsell of God? Did God so (as hee did *David*) when thou wast an Embrio, without forme, in thy mothers wombe, when thou wast made in a secret place, and fashioned beneath in the earth? *Psal.* 139. 15. 16. and doth he not now thinkest thou behold thy trouble? Will he not strengthen thee in the bed of languishing, and make all thy bed in thy sickenesse, *Psal.* 41. 2. 3. In the 56. *Psalm*, v. 8. *David* prayes that the Lord would put his teares into his bottle. Now consider with thy selfe, hath God a bottle for the teares of his Seruants? much more hath hee bottles for their blood: and much more doth he respect their paines and miseries, with all the circumstances of sickenesse and death. How did this comfort the Church of Ierusalem in the death of Christ, in that nothing came to passe in it, but that which the fore-knowledge and

M                      eternall

eternall counsell of G O D had appoynted.

*Acts 4. 28.*

Thirdly, the Meditation of this point must teach thee to possesse thy soule in patience, to kisse Gods Rod, to subiect thy selfe like an obedient childe to his correcting hand, to couch downe like *Issacar* vnder thy burthen, what miserie fouer in life, what manner of mortalitie in death dorth befall thee, because it is the Lords doings : it is a message from thy King, an errand from thy Father, a summons from thy Iudge, a Loue-token from thy Bridegrome, a warning from thy Generall, therefore to be receiued with all loue and loyaltie, submission and subiection : without muttering and murmuring, belching and barking against God, as the manner of some is. Oh consider the practise of *David*, *Psal. 39. 10.* *I held my tongue* (saith hee) *and said nothing :* Why so ? *because thou Lord didst it.* The same consideration sealed vp the lips of *Aaron*, when two of his owne Sonnes were consumed with fire, *Leuit. 10. 3.* So *Eli*, when hee considered it was the Lord that threatned him and his house, was content that he should doe what seemed him good, *1 Sam 3. 18.* *Ioseph* thus reuiues his brethren when their hearts failed them in a great perplexitie, *Gen. 43.* *Feare not* (saith hee) *for it was the Lord that sent mee before you.* Oh obserue how the very medi-

meditation of Gods permissiue prouidence armes him and his against grieſe,impatience, and diſcontent: open thou the boxe and apply thou theſe Cordials, and Mithridate to thy owne particular. I warrant you who euer had a window into *Simeons* Soule had ſcene no ſmall Iubilie of ioy in his inward man, ariſing euen from theſe very thoughts, that it was the Lord that let him depart in peace, after hee had imbraced the Prince of peace: to whom that thou maiſt conforme thy ſelfe, let this one motiue moue thee, beſides many moe. Namely, the greatneſſe of this ſinne of impatience; a ſinne not onely condemned in the Word, *Prou. 14. 29. & 19. verſ. 19.* if it be but againſt man (much more if againſt God, as that of *Iobs* was, *Iob 3. 1. 2. 3. &c.*) but alſo puniſhed moſt ſeuereſly in the Lords owne people, as yee may ſee at leaſure in euery Chapter almoſt of *Exodus* and *Numbers*, it neuer ſcaping ſcot-free, but bringing a greater iudgement with it then that which did occaſion it? As, doe the people murmure for Quailes, for Water. &c. againſt God, againſt *Moses*, and againſt *Aaron*? they ſhall be plagued vvith Peſtilence, and Serpents, and Death, and Murraine and mortallitie. Oh then if thou wilt be angry, be angry with thine owne ſins, the occaſion of all croſſes and of all curſes; the cauſer of Terrours and Conſumptions, and Burning

*Exo. 14. 11*

& 15. 24.

& 16. 7. 26.

7.

& 17. 7. 21

*Numb. 11.*

& 14. 7. 1.

26.

& 21. 5.

Agues, and Biles, and Botches, and Plagues; yea, of Death it selfe, *Leuit. 26. 16. 22.* *Wherefore is the lining man sorrowfull? Man suffereth for his sinnes, Lament. 3.* Sinne was the cause of *Ezekias* botch, of *Gehesies* and *Miriam's* Leprosie, of the *Philistines* Emerods, of the *Aegyptian* plagues; and therefore Christ bids the blinde man *sinne no more*, least a worse thing befall him, *Iohn 5. 14.* For, Death by Sinne entered into the world, *Rom. 5. 12.* which Sinne still continueth Deaths sting, wee carrying that sting in our bosomes, that vwill kill vs: oh then plucke this sting out, drowne Sin in the salt Sea of repentant sorrow, as the Marriners cast *Jonas* into the Sea: and the cause being remoued, the effect will cease. The tempest shall turne to calme when thou turnest to Christ, though thou hast outward paine thou shalt haue inward peace, and shalt depart in peace.

Doctrine.

Secondly, in that God limits, and lets, and permits our departure, it teacheth vs, that the dayes of man are so determined, as that no man, no meanes can protract them, or detract from them, beyond and besides their limits: for God which hath appoynted the seasons and times for euery thing, *Acts 1. 7. & ch. 17.* hath determined also the dayes of euery mans life, as hee did *Iobs*, *Iob 14. 5.* which life as it is like a weauers Lombe, *Esay 38. 10.* so it must last



last till the last thread thereof be wouen, like an Houre-glasse running till the last minute of time be expired, before which time this thread cannot be cut by the power of men and Angels, this Glasle cannot be broken: all external created power cannot cause the Lord to alter what hee hath written in the numbring of our dayes, no more then *Pilate* would change what hee had vvritten vpon Christs Crosse.

*Obiect.* 1. But here a scruple may arise concerning *Ezekias*, who was told from God that hee should presently dye, *Esay* 38. 1. yet after there were fiftene yeeres added to his dayes, *2 Kin.* 20. 1.

*Ans.* First, Gods will is alwayes one in it selfe, like God himselfe, howeuer in respect of vs it may seeme contrary or contradictory, as it is secret and reuealed. Secondly, there was no change of will or decree in God, but in *Ezekias* himselfe, who receiued the sentence of death like the Niniuites conditionally, as the Theefe may receiue the sentence of death from the Iudge, vnlesse hee carry himselfe after, more carefully, or get the Kings Pardon presently. For, all Legall Threats, as also Euangelicall Promises, haue their relation and reference vnto the condition of Faith or Infidelitie, of Repentance or Impenitencie, by the performance or not performance vvhreeof

*Obiect.*

*Mutation non  
in Deo, sed  
in lumine.*

166 *Simeons dying Song,*

wee auoid or incurre the curses denounced: or are capable of, or not capable of the promises propounded: therefore when God staied the execution, and as it were reprimed this good King, hee did nothing but what hee determined, for hee decreed by this threatening to bring him to the sight of his sinnes, and so to repentance, that hee might liue.

*Obiect. 2.* *Obiect. 2.* *Iob* complains that his breath is corrupt, that his dayes are extinct, and that the graue is ready for him, *Iob* 17. 1. So *David* complained that the Lord had weakened his strength in the way, that he had shortened his dayes; yea, hee feared that God would take him away in the midst of his dayes, *Psal.* 102. *vers.* 23. 24. So *Salomon* tels vs, that the feare of the Lord prolongeth dayes, but the yeeres of the wicked shall be shortened, *Prov.* 10. 27. then it seemes a man may dye before his limited time.

*Answ.* There are two ages or times of man: the one a ripe age, suppose seauenty or eighty yeeres; the other vnripe and greene. Now, all men naturally aspire and desire the first; which if they attaine not to in some measure and proportion, they are thought to dye before their time, but yet neuertheless they accomplish their decreed date. And therefore though *Iob* and *David* complayned of the shortning of their dayes, yet they deceiued themselves;  
for

*directing to liue and dye well.* 167

for the one liued after that an hundred and forty yeeres, and saw his sonnes sonnes, euen foure generations, *Iob* 42. 16. the other dyed old and well stricken in yeeres, *1 Kings* 1. 1. but both of them (not seeing the Sunne of Gods fauour through the cloud of the Crosse) remembred not that Gods power is seene in infirmite, *2 Cor.* 12. 9.

*Obiect.* 3. Yet it is said that bloud thirsty men shall not liue out halfe their dayes, *Psal.* 55. 23.

*Ans.* First, that is which they desire to liue; Secondly, or which in nature they might liue to, so *Basil*; Thirdly, God hastens iudgements vpon crying sinnes, such as that of Murther, and Sodomie, and vncleannesse, as hee did on Sodome, *Onan* and *Isab.* For, when sinne once cryes like *Cains* sinne, or is ripe like the sinnes of the Amorites, God is prouoked and cuts off the workers of it, sometimes sodainely, sometimes secretly, neuer vniustly; Fourthly, good men as they participate of Gods blessing, long life, *Exod.* 20. *ver.* 12. or else of life eternall, if they be taken away with *Iosias*, in youth, which is better: so wicked men fearing death as a iudgement which they feare, it shall fall vpon them: for whatsoeuer a wicked man feares, in a slauish and seruile feare, that shall come vpon him, saith *Salomon*, *Prou.* 10. 24. A proud man feares disgrace, he

In *Psal.* 55

*Secreta esse  
possunt iudi-  
cia Dei, nun-  
quam iniu-  
sta.*

shall be disgraced; yea, proud *Herod* shall be eaten with Wormes, and that *Ester* and *Morduchew*, and those Iewes which *Ammon* feared shall bring him to the Gallowes. If *Archtophel* feare that his counsell shall be reiected, it shall be reiected. If the Theefe and the Seminarie feares Tyburne, they shall be topp there. The couetous man feares pouertie, it shall beride him or his, hee shall vomit vp his sweet morsels, his substance which he hath deuoured, *Iob* 20. 15. some part of his ill gotten goods, like the coale in the Eagles nest, shall set all the rest on fire. If *Ieroboam* feare death, as *Abijah* threatneth him, the Lord will strike him that hee die, *2 Chron.* 12. ver. 12. ver. 20. and so all other vicked men.

*Obiect.* 4. But if our death be determined may carnall reason obiect, then we neede vse no meanes to prolong our life, as Physicke, recreation, &c.

*Answer.* If God haue ordained thee to liue long, hee ordayned the meanes also to prolong thy life; as hee sent *Ioseph* before to prouide the Land of *Ægypt* for old *Iacob* and his Sonnes to liue and to trade in, when the Famine was in *Ægypt*, for their preservation, *Gen.* 34. 10. and as hee prouided a Whale to receiue *Ionas* that hee drowne not: so he hath ordayned meanes, as meates, drinkes, cloathes, dyet,

*directing to liue and dye well.* 169

diet, Physicke, Musicke, exercise, carefull circumspection in the vse of thy body, and the like, that thou perish not: to which meanes if thou beest not subordinate, thou art guilty of thine owne death, because thou with-drawes thy selfe from without those limits and bounds that God hath appointed thee to vvalke in; and so art found eyther a fighter against, or at least a tempter of God, *Dent. 6. 16.* It is worthy considering, that though God had told *Paul, Acts 27. 24.* that all that were in the ship with him in that Cretian tempest, should be safe, yet neuerthelesse when some would haue leapt out of the ship, hee tels the Centurion, *v. 31.* that except they abide in the Ship, they could not be saued; they must stay still and bestirre themselves (*valsdia incumbendo renijs*) if they will be safe; yea, they must eate meate to, for their healths sake, *vers. 34.* so what God hath decreed eyther concerning thy body or soule, thy temporall or spirituall estate, in life or death, thou must vse meanes, for the well being and preservation of both.

Wee may out of this boxe, thus opened, draw out this Triacle, namely, to goe on constantly and couragiously in our callings and Christian courses in the performance of good duties, belonging to the first and second Table, to God or man, commanded in the word, commended in the practise of the Saints, not-  
with-

Vt.

withstanding, all not onely oppositions and calumniationes by the scoffing tongues of *Ismaels*, but euen piercing persecutions of the worlds *Nimrods*, and the bloody Bulls of *Babylon*; what though they menace thy massacring, determine thy death, as those cursed crew of Ruffians did *Pauls*, *Acts* 23.14. yet they cannot hurt a hayre of thy head without Gods permission: no more then the Iewes could doe ought against Christ, but what God had before determined.

Thirdly, in that *Simeon* here appeales vnto Gods permission, in respect of his departure: it is plaine that hee tooke not leaue of himselfe to depart; hee askes leaue you see, as a Souldier of his Generall, to depart out of the Campe; as a Scholler of his Master, to goe home; as an Attendant, to be dismissed of the Court. From whose particular we may extract this generall obseruance: that it is vnlawfull for any man to let out his owne life, or the life of another man (vnlesse the Sword of Magistracie be put in his hand) no man must lay violent hands vpon himselfe, or vpon another: *Deus vita necisq; arbiter*, God is onely the disposer of life and death. And therefore for the first, how euer the world pretend reasons and excuses, for to make this bastard-brat of selfe-murther (which comes from *Sathan* and our corruption) legitimate, as  
pro;

*directing to liue and dye well.* 171

proceeding from magnanimitie, greatnesse of courage, or the like; or at least would extenuate it, or make it tollerable, if not approuable and laudable, when it is a curer of all other crosses, as *Cato Uticensis* held it; or a preuenter of sinne, as in *Rafis*, in the *Apocriphe*, and *Lucrece* in Histories, &c. yet neuerthelesse the practise is detestable, the sinne damnable, and therefore both in Reason and Religion auoidable.

First, because it is against a double commandment, Legall and Euangelicall: it breaketh the sixth Commandement: for if a man must not murther others, hee must not murther himselfe, euen as if a man must not steale from another, hee must not steale from himselfe, his wife, his children (which I would haue all Carders, Dicers, Drunkards, &c. and selfe consumers of their substance to consider,) if hee must not doe the lesser sinne, he must not doe the greater.

Secondly, the Apostle saith, *A man must not destroy his owne body, but nourish and cherish it,* *Ephes. 5.*

Thirdly, it is against not onely the light of Grace, but euen of Nature; nay, of corrupted Nature: euerie creature, from the Lyon to the Worme, from the Eagle to the Wrenne, (as *Tully* notes) seekes it owne preservation, *fugitq; nocina*, flies the contrary. Now the more vnnaturall

vnnaturall that any sinne is, the greater, the grosser it is: Incest is a greater sinne then Adulterie; Adultery, then Fornication; Bestialitie, then all: wantonnesse with a mans owne body worse then actuall pollution with a woman, because more vnnaturall: so in murther, Fratricide, the murther of thine owne brother is worse then Homicide, Man-slaughter; Parricide, or Patricide, King killing, or the murther of Parents, worse then eyther: but Semicide, or selfe-murther worst of all, because most abhorring and swaruing from the very sparke and instinct of nature.

Fourthly, a man sinnes not onely thus, 1. against God; 2. against Grace; 3. against Nature; 4. against his owne Body: but also hee sinnes, 1. against the State, 2. against the king, 3. his Country, 4. the Church, 5. the Commonwealth, 6. his Friends, 7. his Familie: for euery man is *pars Respublicæ & communis*, a part of the State both Politicall and Ecclesiasticall, hee is a member of both bodies, and therefore hath not interest in himselfe, to be active in his owne death, he must be meere ly passive. *Partem Patriæ, partem Parentis, &c.* Besides, saith the Orator, his Parents; and his Friends (as his Country) for whose good hee was borne, as well as for his owne, challenge a great interest and prerogative in him: all whom hee frustrates, and so directly sinnes against



*directing to liue and dye well.* 173

against all, by cutting off himselfe, euen as he sinnes against the head that cuts off the hand or foote in the body naturall.

Fiftly, this course is as curelesse as cursed, as fruitlesse as godlesse; for it preuentes not misery, but procures it; it redresseth it not, but a man runnes further into it, like the fish that leapes out of the Frying-panne into the fire: like him that goes from the English pillory to the Spanish Strippado, that they goe from the hell of Conscience into a reall Hell, is to be feared in selfe-murtherers, though God onely can determine it.

Sixtly, it argues Madnesse, Distraction, or Frenzie, and so the world censures.

Seauenthly, Impatiencie, that a man cannot attend and waite the pleasure of God to release his crosse.

Eightly, Muttering, murmuring, and Israelitish fretting against God, and so rebellion against the Almighty.

Ninthly, Cowardlinesse, and faint-heartednesse, that a man will not endure that which might be inflicted on him.

Tenthly, Vnthankfulnessse, not to preserue this Iewell of life which is bestowed vpon him.

Eleuenthly, Selfe-killing is noted as a marke of Desperation, and brand of Reprobation, as in *Saul, Iudas, &c.*

Twelfthly, the practise of it causeth not  
onely

onely the actors, but their actions, profession, posteritie, Country, nay, Christianitie it selfe to be euill spoken of: their names rot and stincke (as doe oft-times their bodyes.) Besides, they are denied Christian Buryall, being (like excommunicate persons) cast out of the Church as vnfauory Salt.

Vse. Of  
Redargu-  
tion.

All which Reasons (with many moe) being so plaine and pregnant against this sinne, argue and demonstrate vnto mee, that many men are not onely irreligious but vnreasonable, that dare perpetrate, and commit this horrible ryot and outrage vpon their owne bodyes in selfe-murther. Neyther can I but deplore, as I doe wonder, to see how the Diuell doth daily get ground and aduantage on humane nature, in this inhumane, vnnaturall, and belluine sinne, which even the bruit Beasts detest and abhorre. How many haue wee read of, how many haue wee heard of, how many haue wee seene culpable in this kinde? What weekes doe passe but our soules are made sad, and compassionately send our sighes at the Tragicall fals and fearefull ends of Semicidian selfe-slayers, the knowledge whereof wee receiue by the intelligence of our eyes or eares? How oft are our hearts made cold, and wee occasioned to smite vpon our breasts at the vndoubted relation, or our owne visible sight of many, not onely amongst the ignorant,

*directing to liue and dye well.* 175

rant, profane, irreligious, and impatient common people, (that know not what belongs to God, or themselves, to their duties in life, or their estates after death:) but euen of Schollers, learned men, great men, that make away themselves, some by hanging, more by drowning, most of all by stabbing themselves, or by cutting their owne throates? The frequency of which euents Crouners (who by Iuries finde out the principall indited causes of these murthers) well know: whose office Sathan and mans corruption hath made, as more painefull, so much more gainefull, then in former ages, wherein Christians liued and dyed more like Christians, at least more like men, or lesse like Pagans and naturall men, but chiefly lesse like vnnaturall and bruitish men then wee doe, in this and other sinnes, in these our curelesse corrupted times, degenerate and declining dayes, &c. For, let a man peruse all Histories, and looke at the carriage of Christians in their lowest exigents, when they were most exposed to most miseries such as are particularized, *Heb. 11*. When the sword had the keenest edge against them, in the hands of the tenne first Romane Persecutors, when some one weeke saw the slaughter of more thousands then there be dayes therein, yet neuerthelesse we reade of few or none that were their owne slaughterers, but in  
rest

176 *Simeons dying Song,*

rest and patience, they ranne through fires and waters, and burnings, and boylings, and bitings of beasts, even into the mouth of tyranny it selfe in passiue suffering, rather then they would rid themselves of these exquisite torments, by more easie (though more vnlawfull) selfe-killings: but alas, such are the impieties, such the impatience; nay, such the Atheisme of these our desperate dayes, that euery crosse (yea, though triuall though but in imagination) must be remoued with some, by a reall curse of Selfe-murther. If wee cannot be our selfe-caruers, wee thinke thus to be our selfe-curers: if not selfe-brokers to haue what wee will, wee are selfe-butchers against Gods will, like toyish children wee will rake pet and dye. The losse of an office, the rising of an emulated Corriuall in the Courts, the forfeiture of a Bond, the feeling or the feare of pouertie, the turning out of seruice, the frowne of a great man, the brawling of a Wife, the miscarrying of some, or the charge of many children, the ouer-throw in a suite at Law, the reiection of a suite in Loue, (to omit weightier matters, distresse of minde, distraction of hart, rage of conscience, despaire of mercy, &c.) euen these are arguments sufficient (and efficient to) in the Diuels Diuinitie, whereby he pleades and preuailes with such whom the Lord hath left to him, and to themselves, to make

make their owne hands their owne executioners : which particular sinne if there were no moe in man (though it be accompanied with Legions) as it strengtheneth my faith in those first poynts in all Christian Catechismes, of mans misery; whose nature being viciated and adulterate in the fall of *Adam*, is now growne monstrous and outragious, both in the quantitie and qualitie of sinne : so it confirmes my hope in Christs second comming, concerning the propinquitie and nearenesse of the last expected day of the worlds dissolution, seeing not onely Iniquitie doth abound, and Sinne (Sathans daughter) is more fruitfull then euer, euen in monstrous births; but the Diuell the Father rageth (Lion-like;) and (like *Iehu*) marcheth against man more vehemently with redoubled force and fury, knowing that his time to rauen in is but short.

See *Principio*  
and *Basilio*  
*gine* Cate-  
chismes, in  
*principio*.

These premisses pondered, because Sathan is as wille as euer hee was, as powerfull, as potent, as polirique, more malicious; as thou art more weake then those which hee hath assaulted and vanquished in this kinde (for *Saul* and *Iudas* in all outward respects, were in all probabilitie stronger then thou) as thy nature as wicked as theirs (for all branches that come from *Adams* stocke are naturally corrupted) and as it is most likely that thou shalt be tempted by this Serpent, euen to this

Vfe 2:

very sinne of letting out thine owne blood, which like other sinnes is in thine owne power, (for what man amongst many can say that he hath not had many thoughts and motions iniected and darted into his heart by Sathan for to perpetrate this sinne?) So in Gods feare let every Christian arme himselfe against it, euen with a constant resolution, like good *Iob*, by whom Saint *Iames* patternes vs to trust in GOD, though hee kill him: to fall rather into the hands of God with *Dauid*, 2 Sam. 24. 14. then to fall vpon his owne sword vvith

1 Sam. 31. 4 *Saul*. Discusse *Dauids* prohibiting argument,

1 Sam. 26. when he was prouoked to kill *Saul*, Shall I lay  
9. 10. mine hand (saith hee) vpon the Lords Annoynted?

Surely no, The Lords hand shall be vpon him, not mine, hee shall stay his day. Thou as a Christian art the Lords Annoynted, what euer Sathan importune, the worlds crosses occasionedly vrge, yet lay not thine hand vpon the Lords Annoynted: it is more vnlawfull for thee to slay thy selfe, then for *Dauid* to kill apostate *Saul*: stay thy day, wayte the Lords leasure, in rest and confidence shall be thy strength, GOD will relieue thee in the crosse, or release thee from the crosse. Labour for the Spirit of Grace against the impatiencie of Nature, and the Spirit of Prayer against Sathans Temptations, and the Spirit of Patience against the worlds crosses: learne  
our

Zach. 12. 10

but of *Epictetus* his Schoole, *sustinendo, abstinendo*, by abstaining from the euill of sinne, by sustaining any crosse, the scourge of sinne, not to mutter against thy Creator, not to marre his Image in thee his chiefe creature.

Lastly, that thou maist preuent this sinne it selfe, as a point of instruction, neyther vnpleasing nor vnprofitable, I thinke good to acquaint thee with the causes (at least the occasions) of this sinne, of Selfe-murther, so farre as I can gather them Historically, as matter of fact, euen from the very Heathens; from whose Candles wee must borrow a little light to see into this poynt: that so as is the *Maxime* both of Philosophie and Physicke, *sublata causa, tollitur effectus*; the cause being remoued, the effect may cease.

The first and chiefe cause of this crimson sinne of Selfe-murther, ( besides the Diuell tempting and triumphing ouer his conquered vassals) is rage of conscience: for some haue beene so stung with Hellish furies ( as vvas *Nero* after hee had murdered his Mother *Agrippina*, slaine his Brother, his Friends, his Masters, as *Suetonius* reports) that they haue constrainedly attempted the quenching of this fire with the effusion of their owne blood, chiefly when there is ioyned with it despayre of mercy, as in *Pilate*; whom *Gregory Turonensis* relates to haue killed himselfe after hee had

Vic 3.  
Of Instru-  
ction.

*Matricida*  
*Nero pro-*  
*prij vim*  
*pertulit on-*  
*sis. Aufonij*

180 Simeons dying Song,

*Innerticia.* had condemned Christ. The like whereof *Iosephus* records of *Herod*, after hee had butchered his three Sonnes, *Alexander*, *Aristobulus* and *Antipater*. The Scriptures instance in *Saul* after his Apostacie from God; and in *Indas*, after he had betrayed CHRIST, &c.

2 Others some haue beene overcome by madnesse or Frenzies: as *Lucretius* that Philosophicall Poet, about the forty yeere of his age, saith *Politian*: *Hercules*, that burnt himselfe, being madded with his enchanted shirt, that was dipt in the bloud of the Centaure: *Asax*, that died inraged when *Achilles* armor was adiudged from him to *Ulysses*: to which are to be added such as being surprised vvith passions of loue or hatred, oppressed vvith Melancholy, ouer-heated in their spirits by studie or the like, haue beene madded and so murdered.

3 Others haue killed themselves in the violence of their diseases, as *Silius* the Poet: *Festus* the friend of *Domitian*, *Indignus premoret postis, quum rabida fances, &c.* *Messala Corninus* the Orator, that by reason of an vicer in his mouth, pined himselfe to death, as *Celius* testifies.

4 Others in pride of heart, and discontent, as *Homer*, because hee could not resolve the riddle of the Fishermen: *Aristotle*, because hee could not finde out the reason of the frequent

Statius lib.  
12. The-  
baidos.

Ouid. lib.  
13. Met.

Polit. ibid.  
Martial.  
lib. 1.



directing to liue and die well. 181

frequent ebbing and flowing of *Euripus*. So *Brotheus* that burnt himselfe because he was deformed :

5 Others to preuent the luxurious desires and designes of Lechers, and to preferue their owne chastitie, as *Sophronia*, that Christian *Lucrece*, as *Eusebius* calls her, that by killing her selfe freed her chastitie from the continuall assaults of *Decius*: *Damocles* the beautifull Boy that escaped the Sodomie of *Demetrius* by Selfe-drowning.

6 Others being ashamed to liue, haue not beene alhamed by selfe inflicted death, to de- priue themselves of life : as chaste *Lucrece* after she was defiled by proud *Tarquin*, whose death not onely *Claudian Stroza*, *Sabellicus*, and many of the Heathen bewayle, but euen some Christians speake and write of it, vvith remorse. So *Cornelius Gallus*, that excellent Poet, *Virgils* friend, that for shame killed him- selfe, being accused, and it seemes guiltie, of misdemeanours in his gouernment, being Pre- sident of *Egypt*, saith *Ammianus*, or as *Tran- quillus* writes, because hee was interdicted *Cæ- sars* house, because he was too tongue-lawcy, saith *Ouid*, that makes it his blemish :

*Se linguam nimio non tenuisse mero.*

7 Others to preuent that shame and fur- ther blame which their misdemeanours or the preuailling of their enemies had brought them

Ouid in  
Ibm.

Lib. 1. in

Eutrop.

Lib. 1. Ero-  
tic.

Lib. 17. re-

rum gesta-  
rum.

Lib. 1. car.

too : thus *Cleopatra* when *Anthony* was ouercome, least shee should be carryed capriue, applyed Serpents to her breasts, which *Plutarch* and *Horace* say shee kept for that purpose, whom her Maides, *Negara* and *Charmis*, accompanied in the like death. So *Dioclesian* the Emperour fearing an ignominious death from the threatens of *Lacinus* and *Constantine*, dranke poyson, saith *Aurelius*. So *Oppia*, a yestall Virgin, deflowred, kils her selfe for feare of further punishment. The like did *Fanius Cepio* when he was apprehended in a Conspiracie against *Augustus*. The like is related of Cardinall *Wolsey*, to haue poysoned himselfe in the High-way betwixt *Cawwood* and *London*, when hee was sent for to answer such Articles as were against him : neyther was *Achitophels* wittie folly awanting in this kinde, who thought by hanging himselfe to be rid both of present shame, his counsell being despised, and future blame, from the fore-seene preuailing part of *Dauid* : and *Saul* pretends this as his best argument to kill himselfe least the vncircumcised Philistines should fall vpon him and mocke him : and *Abimelech* will be guilty of his owne death, rather then it be said that a woman slew him.

1 Sam. 31. 4

8 Others out of vaine-glory and desire of fame, as *Empedocles* the Scicilian Poet, vwho to be accounted immortall threw himselfe into  
Etna,

directing to liue and dye well. 183

*Etna, Deus immortalis haberi, dum cupit Empedocles, &c.*

Hor. in  
arte Poet-  
tica.

9 These that haue desired the immortallie of the soule after death, haue vpon false grounds vsed this vnequall meanes of killing themselues, as did *Cleantes*, *Crysippus*, *Zeno*, and others besides *Empedocles*, as did *Cleombrotus* also, after hee had read *Platoes Phædo* (the Booke which *Cato* read also before his death) all whom *Lactantius* for that cause of making away themselues, in his third Booke of False Wisedome, *Cap. 8.* recites and refutes.

10 Some haue beene deceiued by the Diuels Delphicke Oracles, (as *Codrus* amongst the Athenians) to preserue their Countries by their owne voluntarie deaths.

11 Others haue beene so ouerwhelmed in the floods of Passions, and so transported from themselues in the eager pursuit of their desires, that they haue sacrificed themselues to their beloued and adored Idols, suppose these be fictions, 1. of *Didoes* killing her selfe for the loue of *Aeneas*: 2. *Sappho*, for the loue of *Phao*: 3. *Phædra*, for *Hippolitus*: 4. *Phyllis*, for *Demophon*: 5. *Hemon*, for *Antigone*: though they be all testified by Authors. The first instanced by <sup>a</sup>*Virgil*, <sup>b</sup>*Ouid*, <sup>c</sup>*Siluis*, <sup>d</sup>*Politian*, and all that haue followed *Virgil*: the second by <sup>e</sup>*Statius*: the third by *Ausonius*: *Siluarum*.

<sup>a</sup> In *Æneid*.

<sup>b</sup> Lib. 3. salt.

<sup>c</sup> Lib. 2. & Lib. 8.

<sup>d</sup> In *Manto*.

<sup>e</sup> Lib. 5.

¶ Lib. 3. de  
stellis.  
§ Lib. 7.

the fourth by ¶ *Pontanus*: the fifth by ¶ *Pro-*  
*pertius*, (to say nothing of those that haue cast  
themselues into foulds and rivers, and so drow-  
ned, at the command of their Mistresses, as  
*Pontanus* instanceth in *Galeatus*, *Calius* in *Tu-*  
*magoras*,) we haue too many pittifull presidents  
euen in our times, of no small number of foo-  
lish Flies, and deluded doters, who are profuse  
of their bloud, which inconsiderately they ex-  
pose to effusion in single combats. or madly  
they let out with their owne hands, eyther  
when their supposed lawfull loue, or lawlesse  
lust is crossed by their corriuals, or reiected of  
their beloued ones.

Lastly, and most ordinarily (to omit him  
that killed himselfe, by the instinct of Gods  
Spirit, who also killed his enemies, that Typi-  
call *Sampson*, whose fact was particular and in-  
imitable) most make away themselues out of  
impatience vnder the Crosse, ioyned with In-  
fidelitie and Atheisme, neyther greatly belee-  
uing or regarding any future estate after death.  
And therefore as the crosses and miseries in-  
cident to this our mortalitie are diuers and  
manifold, so many snares hath Sathan not  
onely for the soules, but the bodies of vnbe-  
leeuers.

Some, in the extremities of warre haue war-  
red with themselues, and let out their owne  
bloud with their owne hands, ere they would  
fall

*directing to liue and dye well.* 185

fall into the hands of their enemies: vvhich was *Sauls* case when the *Philistines* pressed sore vpon him. So *Cassius* and *Brutus*, the murderers of *Cesar*, murdered themselves, saith *Plutarch*, with the same weapons vvith which they stabbed *Cesar*, being ouercome by *Anthony* and *Augustus* at *Philippos*; for which *Ionianus* and others blame them. The like parts in the like Tragedies, acted *Cato*, when *Pompey* was ouercome of *Cesar*, who of the *Citie Vtica*, where he dispatched himselfe, was called *Vicensis*, saith *Pliny* and *Gellius*. So *Dolabella*, one of *Cesars* fauourites, when hee was vanquished by *Cassius* in his *Sirian* warres. So vsurping *Fla. Fimbria* in his conflicts with *Sylla*; as also *Gnorban*, when hee was banished by the same *Sylla*. So *Norbanus*, when hee was ouercome by *Scipio*. So *Otho* the Emperour, after one battell lost in his warres vvith *Vitellius*. So *Petreus*, one of *Pompeis* Captaines foyled by *Cesar*: *Labio*, by *Octanius*: with many moe. As *Portia*, *Catoes* Daughters destroying dyer was hot coales after the death of her Husband *Brutus*: and as *Aria* accompanied her Husband *Peto*es proscription, with her owne death; so diuers other Wiues haue voluntarily accompanied the dead ashes of their Husbands: as also Husbands of their Wiues, as *Plantius* of his Wife *Erestilla*: so Marke *Anthony* when hee heard but a false rumour

*Se gladio  
fodit Bru-  
tus, Cato  
fodit & ille,  
quem timuit  
Cæsar.  
Pamphi-  
lius Saxos.*

Lib. 5.

Lib. 13.

Autore  
Liuius.

Martial.  
Lib. 6.

Plutarch.

Valer. de  
amore  
coniugali.

186 Simeons dying Song,

Eutropius  
Lib. 7.

Lib. 26.  
Silvius lib. 2

Statius lib.  
11. Theb.

Sic Lib. 5.  
Sylu.

Paulus fed  
Diaconus.

rumour of the death of *Cleopatra*, aggravating his troubles with *Augustus* (saith *Orosius*) killed himselfe. Some haue taken to heart the crosses of their Children: as *Boetius* that killed himselfe at the Tombes of his daughters *Hippo* and *Miletia*, who being defloured by some Spartan young men, were cast into a pit: so old *Gordianus* is by *Marcellinus* reported to haue hanged himselfe, when hee heard his Sonne was slaine in the warres: so *Mopsus* threw himselfe downe from a tower when hee saw his sonnes dead before him: so *Iocasta* the Mother affrighted with the horrible spectacle of her two Sonnes *Eteocles* and *Polinices*, that had slaine one another, would liue no longer. So Children haue followed their Parents Funerals, as *Erigone* that hanged her selfe when her Father *Icarus* dyed. So Brothers and Sisters haue sympathized in sorrowes, and in Selfe-murthers, one with, and one for another; as *Inturna* (*Dannus* his Daughter) that drowned her selfe after her Brother *Turnus* was over-turned by *Aeneas*, Others in a despayring repentance, for killing others, out of the horror of conscience, and Gods remunerating vengeance, haue killed themselves: as *Argobastes* after he had caused *Valentinian* the younger to be strangled at Vienna. So *Ecelinus* the Tyrant after innumerable slaughter of others, made hauocke of himselfe,

*directing to liue and dye well.* 187

himselfe. Lesser Crosse have occasioned others selfe destruction, as the losse of friends, scandall of name, miscarrying of somethings, which they ouer-weeningly loued in life: as *Terence* that drowned himselfe, because some hundred and seauen Comedies, which he had turned out of Greeke into Latine, perished by Sea: so *Hippomax* the Poet made *Bubilas* the Painter hang himselfe by his ierking Iambickes. In all which particulars, these desperate salues that they vsed, were worse then their sores. These were Heathens that knew not God, nor the soueraigne good, nor the true being or beatitude of man; the most of them they wanted illumination from the Sunne of Righteousnesse, and Sanctification from the Spirit of Grace; they were in the shadow of death both in life and death, and were vnder the power and Prince of darknesse, who ruled so powerfully in them and ouer them, that oft times they haue made away themselves for little or no cause, as haue also some in the rancke of Christians, ( as *Celsus* and *Criminus* write of one *Laurence* a learned Florentine, who threw himselfe into a pit in the health and strength of body: as also of one *Peter Leonius* an excellent Philosopher, and a singular wise man, that did the like, no probable cause being knowne or suspected in eyther: )  
Let vs feare the Fates and the vntimely falls of  
such

Her. in  
Epode.

Acts 26.18

such Cedars whom God hath cut downe, with the Axe of death, put into their owne hands: let vs by faith in CHRIST, and repentance from dead workes, be reconciled to that God who by our prouoking sinnes may iustly deale with vs as he hath done with them: in giuing vs ouer to Sathan and our selues. But about all things let vs feare to commit sinnes, or liue in sinnes against conscience: for the rage of conscience (the effect of witting, willing, vnconscionable and customarie sinnes) is the blatrant beast that kils so many in selfe-murthers: *The spirit of a man may beare his infirmities, but a wounded conscience who can indure?* Salomon: faith hee that was once, no doubt, touched in conscience for the sinnes with which his soule was soiled.

Lastly, let vs take heede of *Cains* sinne, despayre of mercy, least it worke that effect in vs that it did in him and *Judas*; both who offended GOD more in this sinne, chiefly the last, in effusing his owne blood, then in shedding the blood of *Abel* or of Christ himselfe. Apply the promises to thy soule by faith, *foris vincit sitientem*; there is a fountaine of Grace, and a Well of the water of life, alwayes open to the thirsty sinner, which Fountaine is greater then the puddle of sinne, and hath a stronger mundifying vertue, and absteriue power to cleanse the soule, then Iordan to purge

Augustine.

Mat. 5. 6.

Mat. 11. 28



purge and purifie *Naamans* Leprous body.

I might prosecute another vse against those who by a continuated custome of sinne are indirectly and effectiuelly, though not interionally (for euery man in sinne, commits it, *sub specie boni*, vnder the shew of some deluding good, as our first Parents did, a truth which euen Philosophers saw) but I say in respect of the effect, selfe-murtherers: for there is no sinne wherein a man practically and actually liues, but as it is damnable to the soule, so it is preiudiciall and dangerous to the body, the death of both: and that if wee consider it in his causes and effects, whether naturall or supernaturall. Naturall, instance in some: doth not fond lust cause dry bones? doth it not consume the moysture? dry vp that radicall humour which is the nurse and fountaine of life? doth it not inflame the blood, cause burning Feauers? &c. To speake no worse, in bringing such diseases, that euen modestie suffers me not to name, as that French (or Neopolitan) disease, that *Antonies* fire, vvhich burnes to the consumption of the body and confusion of the soule. Doth not Drunkenesse cause Dropsies? doth not strong drinkes ouer-heate the blood? For to whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds? and to whom is the rednesse of eyes? Euen to them that tarry

*Omnia appetunt bonum.  
Immo malum sub specie boni.*

long

long at the Wine, to them that seeke mixt Wine; which Wine though it be pleasant both in the colour and the taste, yet at last it bites like a Serpent, and hurts like a Cockatrice, *Pro. 23. v. 29; 30. 31. 32.* The like may be said of all other intemperancies in meates: by the immoderate excessive abuse whereof many haue laid their stall-fed pampered carkasses vntimely in the dust. Insomuch that Physitians considering the innumerable diseases that flow from that vncleane sincke of Epicurisme and gluttonizing, haue set it downe as an Axiome, *Plures gula quam gladio*: that the insatiable belly hath slaine moe then the Blade.

What should I speake of Auarice and Couetousnesse, which wastes and consumes the spirits by a mad and eager pursuit after the world; euery crosse and losse whereof goes to the hart of the wretched worldling like a dart or a dagger? Of Enuy, which frets the heart as the Moath the Garment, and eates into it; as the rust into the Iron? with the destroying and deadly effects of other such sinnes. I might be large in the causes supernaturall, in confirming that Diuinitie, which not onely Protestants commenting, but Papists alledging that place in the *Apocalypse, chap. 3. vers. 3.* *If thou watch not I will come on thee as a theefe, &c.* haue taught and affirmed, that GOD accusometh for the punishment of carelessse and  
neg.

Aret. in  
locum.  
Bernardin.  
de sena,  
art. 3. cap. 4

directing to liue and dye well. 191

negligent sinners, to cut off time from them, and to shorten their liues, for their misemploying and mispending the same, in omitting all good duties, and committing outrageous sinnes: God taking from them that which they haue, or at least seeme to haue \* which is Time; a Iewell so precious, that as zealous *Bernardine de sene*, oft acknowledgeth, if the trafficke and marchandize of it might be carryed to hell to be sold, for one onely halfe houre there would be giuen a thousand worlds, if the damned had them. Hence it is, that wee see many murderers, riotous persons, malefactors, swearers, swalh-bucklers, cut off by the Sword of the Magistrate, or of the enemie, in warre, or priuate quarrels, or by Gods sword, the deuouring Plague, or such meanes, euen in their youth and strength, which by the course of Nature they might haue liued longer: according to the threat of the Psalmist, that *bloudy and deceitfull men shall not liue out halfe their dayes. Psal. 55. 23.* And that Propheti- call threat of *Iob*, that the sinfull man shall die ere hee accomplish his dayes, and that his hand shall be cut off like a Vine in the bud, euen when hee is young and tender in the blade, ere hee come to any ripenesse or maturity. To which God himselfe hath reference in the fift Commandement, which as it annexeth the promises of long life to children that

\* *Mat. 25.*

29.

*Tom. vi.*

*ser. 13. art.*

*3. & 4.*

*& Tom.*

*vi. ser. 18.*

*Iob 15. 32.*

that are obedient to their Parents, (how euer some are taken away soone, as was *Iosias*, whose short life on earth is rewarded with life eternall in heauen) so it intimates the curse of abbreviating and shortening the life of those that are immorigerous and refractory to their Parents and Fathers, vvwhether naturall, ciuill, spirituall, or heauenly: illustrated in that vvwhether fiction or true Historie, vvwhich the Papiſts relate of a young man in the Village of *Catalunna*, neare *Valentia*; who being disobedient to his Parents, and withall a theefe, being deseruedly hanged about the yceres of eighteene, a prettie while after his death, hee hanging on the Gallowes, his beard beganne to sprout, his browes vvaxed wrinkled, his hayres gray, like a man of nintie yceres: at which all being astonished, it was revealed to the Bishop of the place, how that same young man, after the course of Nature, might haue vndoubredly liued nintie yceres, and so should haue done, but for his disobedience and other sinnes the LORD by a violent death cut off from his life, so many yceres as are from eighteene to nintie. Whereupon Saint *Jerome* well obserues, that as shortnesse of life is a punishment and iudgement against sinners, so from the beginning of the vvorld as sinne hath increased in severall ages, God hath shortened the yceres of sinners

Pomerium  
de Sanctis.  
Bernardin  
Seuensis.

Hier. epi-  
stola 21.

sinners more and more. Which is plaine, if wee compare our dayes with former times.

Hence it is, that (as *Haimo* and others note, if God had called *Ezekias* then vvhhen hee threatned him, it had beene Sinnes desert, not Natures course: and vvhhen at his teares and prayers, fiftene yeeres were added to his dayes, then his sinne vvas pardoned, and hee permitted to runne euen that vvhole naturall race which hee should haue runne, if hee had not sinned: for vvhich cause *David* prayes that the Lord would not take him away in *dimidio dierum*, in the midst of his dayes; that is, say Expositors, he prayes that according to his demerits God would not as an inflicted punishment, vnseasonably cut him off, as hee vseth to doe and deale vvvith profane men: but that hee would permit him to enioy and accomplish the residue of his yeeres, vvhich in his determination hee had appointed hee should liue, if hee had persisted obedient. All which may be a Spurre and motiue to stirre vp impenitent and vvngracious wicked men to looke to themselues, and to breake off their sinnes by Repentance, least both from causes naturall and supernaturall, as the effect of their quelling and killing sinnes, they be found Selfe-murtherers: being not onely actually euen whilest they liue, dead in their soules, like the vvanton

O

widdowes

Haimo, sic  
Hector  
Pintus in  
Esaia 38.

Mollerus  
Wolphius  
in Psal. 102.  
ver. 24.  
Vide Mar-  
lor. in ex-  
pos. Eccl. in  
Psalmos.

1 Tim. 5. 6.

Apo. 3. 1.

widdowes *Paul* speakes of; and the Bishop of Sardis : but *in proxima potentia*, in the nearest probabilitie of the death of their bodies, euen as hee that hath eaten poyson is but a dead man though liuing, because potentially dead: and as a condemned malefactor is dead, though liuing, because Legally and Ciuilly dead: so, these are dead whilest they liue, like condemned Traytors, standing at the Kings mercy, when euer hee will take away their liues: the case standing with them as with *Adam* and *Eue* after they had eaten the forbidden fruit. Feare and tremble yee wicked ones, least God take away life from you, life naturall and eternall: as hee threatned to take away the Kingdome of God from the Iewes, *Mat*, 21. 43. giuing the abused treasure of your life to those that know better how to estimate it, and vse it to his glory, and to the working out of their owne saluation.

His

## His proper Appellation.

In these words,

*Thy Seruant.*



OW wee come to the fourth part in this Song, in *Simeons* Compellation, intitling himselfe Gods Seruant, with a speciall application in this Pronoun *Thy*: *Pis-*

In locum.

*ator* giues a note of the significancie of the words in the Greeke, τὸν δαδὸν σου; *Servum tuum*: id est, *Me*: thy Seruant, by a Senechdoche: as the Virgin *Mary* vseth the phrase in the same Figure, *Luke* 1. 48. by an elegance of speech proper to the Hebrewes; testifying their reuerence to him to whom they speake, as in the History of *Iosephs* Brethren wee heare them thus submissively speaking to *Ioseph*; *Thy Seruants came to buy food*, *Gen.* 42. 10. They might haue said, *We came*, in brieft, but they expresse their reuerence. So for the same cause, *Gebezi* answeres his Master *Eliab*, *2 Kings* 5. 25. and the woman of *Tekoa*, *David* in the same tearmes, *1 Sam.* 14. when they might haue vsed the Pronoun *I*, or *Me*, they haue exprest their reuerent respect

# 196 *Simeons dying Song,*

to God or man, as also their humilitie; yea, and the account they made of the countenance and fauour of those they spoke to, as here *Simeon* did. For, if he would haue giuen titles to himselfe, hee might haue called himselfe one of the Seniors and Elders of Israell, one of the Prophets, here prophecyng; or a Rabbi amongst the Iewes; a Teacher and Explainer of the Law; a Doctor in the Schooles of Ierusalem, being about the time, or succeeding *Iesus* the Sonne of *Sirack*, that writ the *Ecclesiasticus*, or *Ionathan* the Chaldean, that turned the Hebrew Bible into the Chaldean tongue. Hee might haue spoken of the number and excellencie of his Schollers, such as *Gamaliel*, vnder whom *Paul* was instituted, that was his Sonne, or his Auditor, as *Zanchis* thinkes: with other such priuiledges, in respect of his place, dignitie, age, profession, estimation, but hee singles out, and sequestrates this Epithite from the rest, and appropriates it to himselfe, *Thy Seruant*; counting it his chiefest dignitie to performe any dutie to his heavenly Master.

*Vers.* 30. 31

32.

*Ann ante  
Christum.*

40.

Simeon  
Hilleles c.  
de sacra  
Script.  
p. 359.

Doctrine.  
The chief  
delight &  
desire of a  
Christian  
is to be  
Gods ser-  
uant.

This ought to be our chiefest practise: every Christian should be of *Simeons* minde, struiuing, studying, indeauouring to deserue, ioying, delighting, and reioycing in his confectionable and constant desires to serue God.

First, wee haue not onely *Simeons* practise here,



*directing to liue and dye well.* 197

here, but many presidents, which haue preceded, and gone before vs in this particular, men of most eminent greatnesse, excellent graces, shining gifts, high places, Gods of the earth, temporall Sauours, instrumentall conuerters of the Christian world, of the blood Royall, allyed to CHRIST the Prince of Peace, *Esay* 9. 6. both by birth naturall and supernaturall. yet haue as desiredly as deservedly passed by all other titles, in the exchange of this, to be accounted and called the Seruants of God. Thus *Moses*, as by the Lord himselfe, hee is dignified with the title of Gods Seruant, *Iosh.* 1. 2. yea, a faithfull Seruant in Gods house, by the Spirit of God, *Heb.* 3. 2. So hee counted it greater glory to be a poore Shepheard, and keepe the Prince of Midians sheepe, that so hee might in his solitary Soliloquies meet with God on Mount Horeb, *Exod.* 2. and serue God with his afflicted people in the Wildernesse, then to be called the Sonne of *Pharaohs* Daughter, and inioy the pleasures of sinne for a season in a Heathenish Court, *Heb.* 11. So *Dauid* that pious and potent Prince, the sweet Singer of *Israell*, with greatest alacritie carrols out this in his holy Hymnes; Lord, *I am thy Seruant, I am thy Seruant, and the Sonne of thine Handmaid.* So *Paul*, though an Hebrew of the Hebrewes, a Jew by Nation, a learned Pharisee

Reasons  
and Mo-  
tiues.  
Reason. 1.

Servus ser-  
uorum Do-  
mini.

by education, an Apostle by Profession, a pillar of the Church by his Ministeriall Function, yet with all these Nationall and Apostolicall Priuiledges, hee ioynes this as the chiefe, *A Seruant of Iesus Christ*. Nay truely (that which the Antichristian *Saul* of Rome calls himselfe hypocritically) a Seruant of the Seruants of the Lord for Christs sake, a Seruant to the Saints, to the Church, all things to all, to winne some. So holy *Iude*, the Brother of *James*, of Christs kindred according to the flesh, prefixeth this as the best branch of his Pedigree, *A Seruant of Iesus Christ, Iude verse 1*. That which was the chiefe grace of *Simeon*, *Moses*, *Dauid*, *Paul*, *Iude*, ought to be our glory, to serue him, who is Lord of Heauen and Earth.

Reason. 2.

1 Iohn 3.  
Mat. 12.  
49. 50.

Secondly, God wonderously and worthily esteemes of his Seruants, as appears by those honourable titles in the Scripture with vvhich he aduanceth them, for he doth not account them Seruants, but Friends; yea, Sonnes; yea, Heyres; yea, Christs Fellow-heyres, *Rom. 8*. his Brethren, his Sisters, his Father, his Mother, his Domestiques, and of his Household; yea, Citizens with the Saints, and Burgessees of the Heauenly Ierusalem, *Ephes. 2. 19*. yea, his Members, *1 Cor. 6. 15*. The Temples of the holy Ghost, *vers. 19. 2 Cor. 6. 16*. Spirituall men, *1 Cor. 2. 15*. New Creatures, *2 Cor. 5*. Free-men, *Iohn 8*. Holy men, *2 Cor. 6*. The Lords

*directing to liue and dye well.* 199

Lords annointed, *1 Iohn* 3. True Israelites, *Iohn* 1. The Lords first borne, *Heb.* 12. 23. Gods peculiar people, royall Priests, *1 Pet.* 2. 9. Elect of God, *Col.* 3. 12. Vessels of Mercy, *Rom.* 9. Children of the Marriage-Chamber, and such as excell euen their neighbours, *Mat.* 9. yea, excellent ones, *Psal.* 16. 3. with such other titles of eminencie, and dignitie, with which his Seruants are aduanced. Now, if it be a grace to be called the Sewer, the Chamberlaine, the Cup-bearer, &c. to an earthly Monarch, as *Nehemiah* was to *Artaxerxes*, then what luster and excellencie is their in such high and honourable places, which the attendants in Gods Courts doe daily inioy?

Thirdly, onely the Seruants of God are acceptable vnto God here, and shall haue a glorious reward hereafter. *Heb.* 12. 28.

Fourthly, the Church and Children of God esteeme and approue of such as serue Christ truely and sincerely, *Rom.* 14. 18. as for others that are eyther strangers from the Common-wealth of Israell, without the Church; or seruants to their owne lusts and sinfull ends within the Church, that serue not the Lord in spirit and truth, they esteeme them as debased and vile men, vnworthy of the common ayre, vncleane Birds, vsauory salr, the earths burthen, the Churches bane, Sathans Impes, Natures shame, Heauens exiles,

Hels Inheritance, and the Duels due, in that case wherein they stand, till by the power of the Word and Spirit they be brought from darkenesse to light, and from the power of Sathan vnto God, from the seruice of vaine Idols, to the liuing God, *Acts 26:18*

Vse 1. Of  
Redargu-  
tion.

If we, according to our vse, apply this by vse, wee shall finde Miriades and Millions of such as haue the faces of men, and the names of Christians, and goe vnder the common rancke of Gods Seruants, as farre from *Simeons* desires and delight in this poynt as the Diuell himselfe, that neuer since they were borne of their Mothers, did eyther know, or will, or affect, or practise, or thinke of the least measure of the seruice of God. Examine their knowledge; and you shall finde them as ignorant how God is truely to be serued as the Getes and Sauromatanes, and those Paganish people that neuer heard of God. Let thousands that might be culled out, both in the Citie and Country, that are vnder the meanes, and that haue dexteritie of wit, strength of intellectuall powers, soundnesse of iudgement, in attaining, discerning, and iudging the things of this life, that belong to their Callings and Functions. Tell mee the difference betwixt a ciuill, morall, temporarie, generall Faith, and sauing Faith, (withour which God is not serued and pleased) with the markes, proprieties and effects

*directing to liue and dye well.* 201

effects of the same. Let them distinguish vnto mee betwixt that godly and that worldly, that Christian and that carnall sorrow mentioned *2 Cor. 7. 10.* Let them shew mee the true qualities and conditions of such a prayer as preuailes with God. and fetcheth a blessing from the Throne of Grace: the Notes and Adiuncts of that Confessiō of sinnes to which Remission is promised *1 Iohn 1. 9. Pro. 28. 13.* Let them tell mee wherein the Euangelicall Repentance of the childe of God in his new birth, or after his fall, differs from the Legall Penitencie of *Indas*, *Eſau*, and the Papists; with other such like Misteries and Principles of Diuinitie: the knowledge of which is a good meanes both for honouring of God, and sa- uing of their owne soules: and I shall be very glad that my strong iealousie and vehement suspition of their blockish ignorance, is desi- redly remoued. I know many like the naughty Seruant, know the will of their Master, that doe it not; *Luke 12. 47.* like the Athenians that know how to doe well and will not: that know how to speake well and to worke ill, like that carnall Cardinall that declaimed against whoredome, and practised ere hee slept, what hee inueighed against: such, like the Armenian Dragons, haue hot mouthes, and cold hearts: yet an hundred times moe we haue in this our marueilous light, that doe no more know how

Multitudes  
that liue  
vnder the  
meanes are  
ignorant  
how God  
should be  
serued.

to

to beginne, prosecute, or finish any part of the seruice of God : then a new admitted Colledge-Student, a fresh-water Souldier, an vnexpert raw seruitor, a rude Prentise, know what belongs to their places, functions, professions, to the customes and conditions of their place, the first houre of their admittance : a fearefull case for such as haue had so good meanes, and haue profited nothing.

a Part of  
the Vic.

A second branch of this reprove extends to those who want not onely the skill, but the will to serue and worship God, vnlesse in a will-worship, such as they themselues conceit and imagine is sufficient, though mixt vvith such filthy dregs and dung-hill of Ignorance, profanenesse, superstition, formalitie and hypocrisie, as makes God lothe and abhorre their offerings. How many are there in the common folde of Christianity amongst vs, that in this maine dutie of hearing the Word, and the voyce of the great Shepheard, in the Ministerie of vs the Vnder-shepheards ? for one Sermon that they here lend their eares and hearts to, an hundred times to the voyces of Strangers, whether Seminaries and Iesuites, the Popes Factors, or Stage-Players, the Diuels Preachers, or other such Charmers, which insatuate and bewitch their soules, as the false Apostles did the Galathians, *Gal. 3. 1.* I speake not of the manner of their hearing, without  
all

*directing to live and dye well.* 203

all preparation before, without all reuerent attention, submission, or faith in hearing, or meditation and examination of themselves and their families after hearing, whereby the word is made vnprofitable to them; yea, the saueur of death to death: But when doe they heare at all? or whom? where is their *Dauids* delight in the Law and Statutes of God? where is their longing after the Congregations and Assemblies of the Saints? after Bethell? where is their soules sicknesse after the house of God? to come and worship in the holy Temple? there were such men when *Dauid*, *Ezekias*, *Iosias*, *Anna*, good *Simeon*, and the Primitive Saints were liuing, whom *Augustine* called the Lords Antes, that euery day would haile into the Lords Barne, to fetch corne, the bread of life, as the Israelites gathered Manna euery morning. But our age affords Drones, and Waspes, and Grashoppers in their stead: the neglect of Gods publike worship in the solitarie seats of many vnfrequented Churches, in the thronged fields, and tippling-houses in many Parishes. In this our numerous people (wherein our Land like a full Bee-hiue, might cast many swarmes) shewes that most haue lesse will to serue God, then the Diuell, the world, or their bellies. But to leaue the Church-service, wherein man sees thy defects and defaultes better then thou thy selfe. Tell me vaine men

men, in the truth of their soules (if there be any truth in you) what sacrifices many of you, chiefly you the common and vulgar people haue offered vnto God in priuate? vvhether is the furrowes and wrinckles in thy face? thy bleared *Leah*-like eyes, that thy teares haue made, being occasionedly distilled from the Limbecke of a sorrowfull soule for thy sinnes? where was thy last *Bochim*, place of weeping? thy last *Mispe*, where like a true Israelite thou didst poure downe water before the Lord? When didst thou take vp *Davids* course, in washing thy Couch with teares and thy bed with weeping? Where didst thou mourne like *Ezekias*, *2 Kings* 20. 3. Alas thy dry eyes and stony heart, polluted soule and guiltie conscience tels thee this part of Gods Service is yet omitted. Moreover, where didst thou volly out thy broken sighes for thy Sodomitish and crying sinnes? What times, morning, euening, day, or night? What place, what Chamber, Closet, Gallery, Garden, Grove, Wood, Field, can witnesse thee, smiting vpon thy breast with *Ephraim*, *Ier.* 31. 19. ashamed of thy sinnes, with the Princes and Iudges of Israel; like a Theefe taken in the manner, *Ier.* 2. 26. casting downe thine eyes, and knocking vpon thy breast with the penitent Publican, *Luke* 18. 13. mourning like a Doue in the Desart, and a Pellican in the Wildernesse, for thy



*directing to liue and dye well.* 205

thy transgressions and enormities? this part of Gods seruice is pretermitted. When didst thou commune with thine owne heart in thy private Chamber, searching the secret sinnes of thy soule, with the light of the word, finding out thy present corruptions, and recounting the by-past follies of thy youth, in the bitterness of thy soule: confessing them vnto God with the repenting Prodigall, laying open the wounds, Leprosies, and ruptures of thy soule to Christ thy Pihsitian? I doubt this sacrifice of a wounded soule, a broken hart, and a contrite spirit, is eyther not at all, or very courforily performed: this seruice and sacrifice pleaseth God too well, *Psal.* 51. 17. for the Diuell to suffer it to passe without long delayes, many interruptions. and in too many, absolute omisions. But lastly, tell mee seriously, how oft hast thou poured out thy soule before the Lord in Prayer for the pardon and remission of sinnes, for a new heart, a renued soule, for conuerlion, and turning to God, for increase of Faith, for the holy Ghost, for the gifts of Grace, Wisedome, Chastitie, and the like, as *Dauid*, the Apostles and Disciples of Christ, *Paul*; and other of the Saints haue done? hast thou done this? I aske thee not whether thou hast oft babbled or not, like the Heathen and our ignorant Papists, in pattring ouer thy Lords Prayer, as they doe their *Pater Nosters* and

*Psal.* 41

*Psal.* 51. 1.

7. 12. 13. 14

*Ier.* 31. 18.

*Mat.* 9. 29

*Luke* 17.

*Psal.* 119.

76. 77.

*Luke* 23. 42

2 *Cor.* 9.

1 *Kings* 3.

and their *Ances*, without Faith or feeling, without heart and affection, with that lip-labour that Christ condemned in the Gentiles, and  
*Mat. 6. 5.* God in the Jewes? Neither doe I aske thee, if  
*Isay 29. 13* Parrat-like thou hast said ouer thy Creed, and thy tenne Commandements, sometimes when thou didst rise and goe to bed; which are as far from being Prayers, as the Diuell is from truth, or as ignorance is from knowledge, that tels thee they are Prayers which are none. With these Heathenish and Idolatrous Services perhaps thou hast lodened the Lord, as the Jewes once over-wearied him with the like vanities, *Esay 1. 11. 12. 13.* But I aske thee how oft thou hast indeede prayed? how oft indeede with a Sacrifice of Prayer, kindled with zeale, inflamed with the fire of the spirit, heated with seruency, directed with knowledge, grounded on Faith in the Promises, prosecuted with Humilitie and Reuerence, attending with Constancie and Perseuerance, accompanied with Repentance for sinne, and her hand-maides Contrition and Confession? how oft I say with such a qualified Prayer, hast thou approached the Throne of Grace? put vp thy petitions to heauen? knocked at the gate of Grace, for graces to be giuen, sinnes forgiven? how oft with such Incense hast thou visited the Lords Altar? Seauen times a day, with *Daniel*? nay, three times with *Daniel*?  
 nay,

*directing to liue and dye well.* 207

nay, once ? nay none in many dayes, vwill thy heart tell thee, if it continue not still hypocriticall, deceiuing thee as Sathan hath deceiued it ? Well, and yet thou thinkest to be saued : But vpon what grounds ? rotten God knowes. Indeeede euery one that cals vpon the name of the Lord shall be saued : so saith the Prophet, so the Apostle, *Ioel* 2. 32. but thou callest not on the name of the Lord, saith thy heart, at least not as thou oughtest to doe, which makes thy prayer an abhominable sacrifice, therefore thou thus continuing shalt not be saued.

But let mee goe further with thee ? Dost thou pray in priuate ? that's well : but dost thou pray for, with, and amongst thy family, in thine owne house, as did *Abraham, Iosuah;* and the faithfull in their dayes ? here thou art mute : and thy heart giues the negatiue. It is apparent God is as frequently and as seruently serued in the Houses, Tents, Tabernacles and Campes of many sauage and Scythian Souldiers, as in thy house. *Mahomet* hath better seruice in most families of the Turkes, and the Diuell of the Virginians, then God hath in thy house.

For, Prayer is such an excellent part of Gods worship, that it is oft vsed for the whole seruice of God, as *Gen.* 4. 26. and else-where, being a durie whereby as man is profited, so  
where-

wherewith God is wonderfully pleased, and his name glorified, *Psalm*. 50. 15. euen in all his Attributes (both 1. in his Wisedome, in acknowledging that hee is infinitely vvise in knowing our wants : 2. in his Power, in that hee is able : 3. in his Mercy, in that he is willing : 4. in his Omnipotence, and his Omnipresence, that hee is alwayes ready and present to heare and helpe his Church and children : 5. as also in his Knowledge, in that wee confesse him by Prayer to be the searcher of the hart, and the onely Intelligencer of the desires of man :) Now where this principall part of Gods Seruice and Worship is omitted, or but slubbered ouer, (as *Elies* Sonnes did the Sacrifices) in publike or priuate, how can a ialous and a zealous God indure it ? When thou omittest, neglectest, despitest, or despisest this whole Seruice of God, how shall the Lord be pleased with thee ? thou depriving God of the principall part of his Glory, hee will frustrate thee of thy hoped glory : for, who euer are glorified of the Lord in heauen, must glorifie him in some measure on earth.

I might also examine in this Quere, how thou performest other parts of Gods seruice; namely, those which are Eucharisticall and Gratulatory, in praying God for his blessings temporall and spirituall, as did *Dauid* in his Generation, with others, *Psalm*. 100. *Psalm*. 130.

A dutie though commanded by God, *Psal.* 50. 15. and as a part of his Seruice, so of his Glory, *Psal.* 50. 23. yet neglected as frequently as fouly, as it was of the nine cleansed Lepers, *Luke* 17. 17. and of *Ezekias*, *2 Chron.* 22. 25. vvh whereby Gods vvrath is kindled against many a man, and his seede and posteritie, as it was against Iudah and Ierusalem. Secondly, they are both depriued of former blessings for their ingratitude, and Gods hand shut from pouring out any new mercies into the riuen dishes of such vnthankfull soules.

Many moe parts of Gods seruice omitted by an vngratious and vngratefull vworld might be prosecuted: whereby it plainly appears that there are great troupes and swarmes of profane and godlesse men amongst vs, that haue not God in all their thoughts, like the Hypocrites in *Iob* 27. 10. that haue no delight in God, such Atheists as *Danid* describes in the Psalmist, *Psal.* 14. *Psal.* 53. and as *Zephanie*, *Ieremie*, *Esay*, *Ezekiel*, and the rest of the Prophets haue still cryed out against, that neuer seeke vnto God, that neuer call vpon him: Nay, which thinke it vaine, and a thing neither behouefull for them, nor beneficiall to them, to call vpon God, as the cursed Iewes did in *Malachie*, 3. v. 14. Nay alas, which is more, as many carnall and carelesse Ideots amongst vs, discouer vvith their

lewd tongues, the thoughts of their poysoned and peruerse hearts, they thinke it concernes not them to serue God, to heare, reade, pray, conferre, meditate, and doe such duties, (to which, 1. God, 2. their endangered soules, 3. their generall and speciall callings, 4. their vsurped name of Christians, 5. their vows in Baptisme, doe oblige, binde them, and inioyne them :) but that these things are proper and peculiar to Cleargie-men, Church-men, learned men, Schollers, Preachers, holy-day-men, (as they vnholily call vs.) They are not booke-learned they say, (though they be hell-learned from a sophistical Diuell, to dispute against their owne saluation;) besides they haue other things to doe, *Marthaes* part to play, to looke for the world, to provide for wife and children: for such is their Atheisme and Infidelitie, they dare not trust God for a ragge, or a crust of bread, without their owne sinfull carke and worldly care, notwithstanding all his promises, *Mat. 6. 33.* of giuing them earthly things, if they seeke and serue him :) Hence it is, as their actions declare their affections, many thinke no otherwise of their Creation, but that they were borne and brought into the world, euen to seeke and serue the world and themselves, not God: and so to goe to heaven in a string (as it were) as straight as a line when they are dead. Oh  
how

*Iohn 11.*

How few  
ayme at  
Gods Ser-  
uice in all  
their waies  
& workes.

how many Husbandmen thinke this the end  
of their liuing, to delue, and digge, and plow,  
and sow, and reape, and care, and drinke, and  
get his rents; and spend his pence in his Sun-  
day-pots: to serue his Cattle, Horse, Oxen,  
Kine, and Sheepe; himselfe seruing God no  
more then the very Beasts and Bullockes,  
amongst whom hee conuerseth? These are  
also the thoughts, this the life of many a daily  
Labourer and Hireling: thus also many vn-  
sanctified Tradesmen, Merchants, Mercers,  
Haberdashers, Shooe-makers, Taylors, &c;  
and other Shop-keepers, onely propound gold  
and gaine, as the end of their labours and tra-  
uels vnder the Sunne: how to load themselues  
with thicke clay; to bestow their Sonnes and  
Daughters in great matches and high places;  
to giue great portions to their Children, rather  
of goods then of grace, and to leaue their sub-  
stance to their babes: and to these ends the  
seruice of God, euen vpon his owne Sabbath,  
must be subordinate, his worship must be di-  
spensed with; in whole or in part, by them-  
selues and those whom they haue in charge,  
Iournymen, Seruants, or Prentises. Thus also  
some irreligious Seruing-man conceits no  
other end of his liuing, mouing, or being, of  
his yeeres, strength, and vigour, but to serue  
his Master at his Table or at his turnes, or his  
Horse, or his Hawke, at his appointments

*Virtus post  
Nummos.*

besides his misspent time and meanes in the prosecution of his owne seruile and slavish lusts : as for the Service of God, to which he thinkes hee hath as many leasures and opportunities in his vacancies from any needfull morrall imployment, as any of the sonnes of Adam: hee counts the thought of that ridiculous, the practise precisenesse, not worthy his generous spirit: his time is wholly spent and misspent, either in ciuill attendance, according to his place, or in idlenesse doing nothing, or in reading vaine Bookes, or seeing Playes, or friuolous discourses of Horfes or Dogges, or worse subiects; in which things the heart, it seemes, is most imployed in private, else could it neuer so frequently, by the tongue, vent out such froath. In which remisnesse and neglect in and of Gods seruice, ioyn'd with that loose prophanenes which accompanies most of their professions, I thinke them much secured and hardened by the exemplary irreligious courses and discourses of their Masters for the most part, whose ordinary both words and workes, in, and about, eyther the world or their pleasures, and traded recreations (as their corrupt affections bend) vsually matched with a key-coldnesse, neglect. if not contempt (at least an indifferencie) in the publike and private worship of G O D, (seruing G O D no oftner nor no better, eyther in the Church  
or

*Male agendo, nihil agendo, aliter agendo.*  
Seneca.



or their domesticall Chappels, then will stand with ciuillie) reads a preceptory and practicall lecture to all the Seruants; that they should not be more forward and zealous in good duties then their Masters, neyther to out-strip them in Gods seruice if they meane to sleepe in a warme skinne, and not to expose themselues to the censure of more precise then wise, and to continue in their Masters fauour.

So the mercenary hired Seruant, eyther for the Plough or Cart, or such like generally throughout the Land, what doth hee more thinke vpon ( besides sinne and vanitie) then euen to doe his dayes taskes, like the hackney horse, his ease and Prouender, his bed and his victuals being the very God that he sacrificeth vnto? Tell him of ought else to be done in Religion, you shall preuaile as much as Lot with his Sonnes-in-law, they thinke you scoffe. Hence it is that this clownish rout in most places, are so forgetfull of God, and blockish euen to admiration, that they neyther know, or vnderstand, or can repeat the Petitions of the Lords Prayer, the tenne Commandements, or the Articles of their Creed, or can other-ways prepare themselves (as I know experimentally in too many Villages and Parishes) for the receiuing of the Lords Supper, which they vsually doe receiue

(as *Iudas* did the Diuell and the Iop together) then first, by putting on their cleane cloathes about Easter time : secondly, asking their Masters blessing : thirdly, muttering ouer such imaginary Prayers as before I haue spoken of: fourthly, going to Church to receiue their Maker and that day to be Gods Seruants (as they say) and at afternoone to walke abroad in the fields, and drinke (sometimes to drunkenesse) promiscuously young men and women together, in the Ale-house, and then G'o d. is stoutly serued that day : in vvhich predicament and height of sinne are their ignorant and profane Country-Masters. Nay, such a crust of Atheisme & securitie is growne vpon the hearts of most Seruants, that in most Families I haue seene of Husbandmen, Plowmen, Grasse-men, yea, and of some Gentlemen to (in the North parts chiefly) I haue seildome obserued God serued at the tables, eyther of Masters or men, by saying Grace and Thankesgiuing, when like Hogges and Dogges they haue serued themselues with the ysurped Creatures.

This is the cold and crooked Seruice that our God gets of innumerable multitudes of Miscreants, that are as vnmindefull of him, as they are vnmercifull to their owne Soules.

I speake not of all, I know there are a remnant in Israell that forget not God nor bowe

*directing to liue and dye well.* 215

to *Baal*: neyther doe I disgrace or disparage any of those professions for the sinne of the persons, no more then I blame the Calling of the Apostles for that *Iudas* was a traitor: yet I cannot but bewaile the great forgetfulnesse of God, and neglect of his worship amongst vs, in this our outward prosperitie, beautified with the marueilous and miraculous continued light of the Gospell. Thus did *Israell* as wee now, as appears by the reiterated phrases in the Psalmist, and else-where, that in their prosperitie they forgot God. The Lord hath laboured to excite and waken vs as hee did them, by plague, pestilence and other Iudgements from the Heauens and all the Elements, yet our heads are still heauie, and our hearts are asleepe. Let vs feare the rod of *Assur*, the inuasion of forraine powers: let vs not prouoke him to procure our cries, and our seruice, by giuing vs ouer into the hands of Chaldeans and Assyrians. If euer *Israell* be carryed captiue (which God forbid) and be oppressed with a Spanishi or a Romish yoake, we shall then wish that wee had drawne nere vnto God in the Sunnie day of peace, ere we had beene humbled like *Manasses*, *Dauid*, and *Israell*, by prestures and afflictions.

A third part of this vse extends it selfe to those, that running into a further degree of sinne, and measure of iniquitie (as indeed sinne

3 Part of  
the Vse,

*Pires acqui-  
sit caudo.*

(like ill fame) still growes greater in his progreſſe, and ſwells more vaſt and poyſonous, like the Dragon that hath eaten the Serpent, after once one ſinne be retained) doe not onely in their owne particulars, and with thoſe that depend vpon them, neglect, reiect, and reſuſe the ſervice of God, though they weare the Liueſly and Cognizance of their Maſter, being called Chriſtians, but they maligne, calumniate, and ſtorme at others that are more zealous and forward then themſelues, amulating (as it is ſaid of the Grey hound, that thinkes much that any thing ſhould out-runne him) that any ſhould outſtrip them in the ſinceritie or meſure of grace, or out-runne them in the courſe of Chriſtianitie, accounting with polinique *Gallio*, Religion to be but Ceremonies and circumſtances, quirkes and quiddities, ſo the Lords true *Nathaniels* that ſerue him in truth, in whoſe ſpirit is no guile, *Pſal.* 32. 2. to be but fooliſh and froathy fellows, more precise then wiſe, Gods followers, Gods ſooles, as *Micheal* thought *Dauid*, nay, mad, diſtracted, *20* rauiſing men, as the Iewes, Chriſts Kinsmen, and *Festus* eſteemed CHRIST, *Ieremie* and *Paul*: yea, Gods faithfull Seruants, as they haue alwayes beene. ſo ſtill are, as ſignes and wonders in Iſraell in this our blinded age: *Eſay* 8. 18 Yea, monſters, euen to the great men of the world, as *Dauid* was, *Pſal.* 71. 7. Yea,

*directing to liue and dye well.* 217

Yea, a scorne, reproach, and dirision to them that are round about them, *Psal.* 79. 4. accounted as men of an odde fashion and carriage from all others, *Wisd.* 2. 19. nicknamed Precissians, singularists, humorists, factious, hypocritically, and the like: which censures they vndergoe from naturall and carnall men, but chiefly from those that haue in them some morrall goodnesse (as *Iulian* himselfe had) for our ciuill, honest men, and formall hypocrites, contenting themselves vvith meere externall shewes and shadowes in the seruice of GOD, without any sinceritie of heart, or life of Religion, flattering and securing themselves in that dangerous and damnable estate wherein they feed their soules with a vaine & an ayrie hope, that they are as safe as the best, thinke whatsoever is more in Gods Seruants, then they finde in themselves, to be precisenesse, and affected singularitie, as needlesse, as fruitlesse in their frivolous conceits.

And hence ariseth their *Ismaeliticke* scoffes, and tongue-persecutions, against those that are more eminent and transcendent then themselves in many graces, because the conscionable carriage and gracious deportment of the Seruants of God, doth swart, censure, and condemne their outwardnesse and formalitie, at which they are as offgauled and grieved, and fretted at the very hart, as they compare their

Tripart.  
hist. lib 6.  
Ciuill honest men  
most enemies to  
Gods Seruants.

their tinckling Cymbals with the others holinelle.

4 Part of  
this Vſe of  
Redargu-  
tion.

But leauing thoſe whited wals and painted Sepulchers, to his Iuſtice or Mercie, that ſees their rottenneſſe and gilded rubbiſh: there are another ſort of men, if I may call them men (forgetting what the very compoſure of their body, and the inſtinct of Nature tels them) which being void of all grace, and emptie of goodneſſe; neyther knowing, nor willing, nor working what is pleaſing and acceptable to the Almighty, deriding and deteſting good men, and diſliking good duties with the former ſort: as neither fearing God, nor caring for his worſhip, nor furthering his ſeruiſe, nor fauouring his ſeruants: caſting behinde their backes all thought of God, and their owne ſaluation: they ſerue themſelues and their owne ends, their luſts, their darling ſinnes, and conſequently the Diuell, Gods and their mortall enemie. And of this ſort there are not ſo few, but they may brag (as the Spirits in the Goſpell) of their number, their name is *Legion*. All places, profeſſions, trades, callings, conditions, eſtates, ſexes and ſorts, and ages, from youth to gray hayres, afford trained Souldiers in theſe ſinfull ſeruices, marching to hell vnder the conduct of the Prince of darkneſſe, the God of the world and worldlings, that rules in and ouer thoſe children

Many that  
liue a-  
mongſt  
Chriſtians  
are the de-  
uils ſer-  
uants.

*directing to liue and dye well. 219*

dren of disobedience. Alas, how many be there of couetous Mammonists, churlish *Nabals*, that as truly as *Dauid* and *Simeon* professed and confessed to the Soueraigne Creator, *Lord, I am thy Seruant*; so they say to *Mammon*, to the Wedge of Gold, to their Siluer Shrine, their Mettall-Idoll, *Lord, I am thy Seruant*? How many Epicures, Drunkards, and riotous persons, whose belly is their God, and their end damnation, say to the deuouring gulph of their vnsatiable gurs, *I am thy Seruant*? How many lustfull liuers and lasciuious louers, offering the sacrifice of their vncleane bodies to bewitching women, say to *Asmodius*, the vncleane Spirit, *Lord, I am thy Seruant*? How many prond aspiring spirits in Court and Country, flying in their thoughts faster then *Pegasus* or *Mercurie* vpon the wings of high hopes, plumed with the feathers of their selfe-conceited worth, making greatness, not goodnes, the marke of their mounting, may say to the high climbing *Lucifer*, *Lord, I am thy Seruant*? How many such saying desperately (with that Nation which once was called stubborne and crooked) *Surely we will walk after our owne imaginations, and doe every man after the stubbornnesse of his owne wicked heart: Ier. 18. 12.* forsaking the Rocke of the field, and the Cedar of Lebanon for the cursed Thistle; the fountaine of waters for broken

*Phil. 3. 17*

The Iewes

*Ier. 18. 12*

broken pits, the living for the dead the great *Jeheuah* for *Belzebub*, and the God of *Eckron*: the God of *Abraham* for the Gods of Nations; the seruice of God for the seruice of Sinne and Sathan; the Diuell may iustly claime and challenge them in death. plead and preuaile to haue them in Iudgement, since they haue by an explicire or implicire cou-nant (as it were) sold themselves like *Abah* and *Iero-boam*, to worke wickednesse in their life time, as wittingly and willingly dedicating and consecrating themselves to his seruice, as did once desperate *Ruffus*, who (as is reported) vpon the two sides of his Shield painted God and the Diuell, with this Motto, *If thou ob God, wilt none of mee, here is one will*, offering himselfe to him who was not a little glad of him, the vnkinde kinde Diuell, who retaines and giues Liueries to all commers; yea, and wages to, such as himselfe hath, the world in shew, but fire and brimstone in substance. *Esa.* 30. 33.

*Si tu nolis,  
isterogitat.*

Vse of Ex-  
hortation,

Oh consider this, you that forget both God and your selues, his seruice & your owne soules, you that make your members weapons of vnrighteousnesse to fight against God, wounding him with his owne weapons, the strength of your bodies, and the powers of your soules, which you haue receiued from him: now at last offer vp your bodies a living sacrifice, holy and acceptable vnto God, which is your reasonable *seruing*

*Rom.* 12. 1.



directing to liue and dye well. 221

seruing of him, *Rom.* 12. 1. Giue vp your members as weapons of righteousness vnto God, *Rom.* 6. 11.

These eyes of yours that haue beene full of adultery, *Iu.* 7. 2 *Psa.* 2. 14. haucie and proud, *Psa.* 6. 17. mocking and scornfull, *Pro.* 30. 7. wandering, *Esa.* 3. 16. Now let them be Doves eyes, chaste eyes, like *Dauids* eyes, lowly and humble: Cast away the abomination of your eyes, *Ezek.* 20. 7. Let them not regard vanities: *Iob.* 31. 1. Shut them vp from seeing euill: *Esa.* 33. 15. Make a couenant with them as *Iob* did: Let them not looke vpon a woman, but let them looke vp to the Holy One of *Israell*, even as a Seruant lookes to his Master: *Psa.* 123. 2. Set no wicked thing before thine eyes, *Psa.* 101. 1. but let the Lord alwayes before thine eyes to doe the thing that is right, *Psa.* 116. 8.

That Tongue of thine which hath beene a principall seruitour of Sathans, being set on fire by Hell, *Iames* 3. 6. the flame breaking out, by 1. lying, 2. swearing, 3. forswearing, 4. filthy, 5. cursed, 6. guilefull speaking, 7. vaine words, 8. idle babbling, 9. profane icasting, 10. corrupt communication, 11. slanders, 12. reuilings; with such other enormities in the whole course of thy life and conuersation, to the dishonour of God and the pollution of the good name and chastitie of thy

Sinnes of the eyes.

How all the members that haue serued sinne must and may serue God,

Twelue Sinnes of the tongue

thy neighbour. Now let it forsake the old Masters seruice, in these sinnes : set a watch before thy mouth, and keepe the dore of thy lips, *Psal.* 14. 3. Lye not, *Iames* 4. 11. Let thy lips speake no guile, *Psal.* 34. 13. but speake the truth to thy neighbour, *Zach.* 8. 16. So thou shalt shew thy selfe a righteous man, *Prou.* 13. 5. Swear not, neyther by Heauen, nor by Earth, &c. *Iames* 5. 15. but, Let thy communication be yea, yea; nay, nay; for what is more cometh of euill, *Math.* 5. 17. Put away filthy speeches, *Col.* 3. 8. Neyther name fornication, nor filthinesse, nor foolish talking, nor iesting, which are not comely, *Ephes.* 5. 3. But corrupt good manners, *1 Cor.* 15. 33. Now also Put away from thee a froward mouth, *Pro.* 4. 24. and cursed speaking, *Col.* 3. 8. Auid also idle and vaine words, for which thou must giue an account, *Mat.* 5. Be as slow to speake as swift to heare, *Iames* 1. 19. (since thou hast two eares, but one tongue) for, in many words there cannot want sinne, *Prou.* 10. 19. Therefore auid vaine repetitions and babblings, *Mat.* 6. 7. In speaking cyther to God or man, speake no vaine words, *Esay* 58. 13. Thus keepe thy mouth hereafter bridled, that thou sinne not with thy tongue, *Psal.* 39. 1. Neyther is it sufficient that thou now purpose that thy mouth shall not offend in these and such like sinnes, *Psal.* 17. 3. But as thou hast beene  
tongue-

*directing to liue and dye well.* 223

tongue-tyed heretofore, and mute, in speaking ought which was good, to Gods glory or thy neighbours good, now it is most consonant to that end and office, which thou hadst the vse of speech giuen thee, let thy tongue be a consonant to serue God, to sound out his prayes continually. *Psal.* 34. Sing to the Lord all thy life and prayse him whilst thou liuest. *Pf.* 104. 33. Yea, if thou praise him before the morning-watch, as did that holy-hearted *Dauid*, *Psal.* 119. 147. yea, if at mid-night thou rise to giue thanks vnto him, *Psal.* 119. 12. If seauen times a day thou prayse him. *v.* 164. yea, if thy mouth daily rehearse his righteoussesse and saluation, *Psal.* 7. 15. yea, if all the dayes of thy life thou prayse thy God, *Psal.* 146. 2. and make his Statutes thy Songs in the house of thy pilgrimage, *Psal.* 119. 54. yea, not onely praising him, but praying to him earely in the morning, *Psal.* 5. 3. *Iob* 8. 6. yea, at euening, and at morning, and at noone day: so oft as thou eatest: thou dost but that seruice for which thy tongue was created: it is Gods due and thy durie: so let thy tongue also serue man, Gods Image, in God and for God. Let thy words be good, and to the vse of edifying, that they may minister grace to the hearers. Let thy speech be alway gracious and poudered with Salt, *Col.* 4. 6. Let thy tongue spread abroad knowledge, *Pro.* 15. 7  
that

224 *Simeons dying Song,*

that it may be as the well-spring of life: *Prou.* 10. 11. Vtter the words of grace: *Eccles.* 10. 12. that thy lips may feede many. *Prou.* 10. 21. If God haue inriched thee with knowledge, minister a word in season to him that is weary, *Esay* 50. 4. confirming him that is ready to fall, and strengthening the weake knees, *Iob* 44. So thy tongue shall glorifie God, thus imployed, *Psal.* 50. be a testimonie of the sinceritie of thy heart, *Mat.* 16. and it shall allswage the sorrow of the afflicted. *Iob* 16. 15.

Sinnes of  
the eares.

So for the other members of thy body, thy Eares, if thou hast not serued thy God in and by them, now beginne: hast thou serued Satan with them, eyther in hearing what thou shouldest not haue heard, profane Enterludes and Stage-playes, filthy Songs, scurrulous talke, whereby thou hast opened those two doores to let in sinne into thy soule? or hast thou refused to heare what thou shouldest haue heard? hast thou turned away thine eare from hearing the Law? *Prou* 28. Hast thou had heauy and vncircumcised eares, *Ier.* 6. 10. *Psal.* 40. 8. Hast thou beene an Idoll with eares and heard not, *Ezek.* 13. 2. A deafe Adder stopping thine eares at the voyce of the Charmer, *Psal.* 58. 4. now serue God with that little part of thy body: now stop thine eares at the hearing of sinne, *Esay* 33. 15. and open them to heare what the Spirit saith, *Ren.* 2. Cause thine

directing to liue and dye well. 125

thine care to heare wisdom, *Prou. 2. 2.* Giue care to vnderstanding, *Prou. 14.* Heare counsell, and receiue instruction, that thou maist be wise now in the latter end, *Prou. 19. 20.* Be wise, and hearken to the corrections of life, *Prou. 15. 3.* Heare the Word of God: Sit at Christs feet with *Mary, Luke 10. 39.* Heare with heede taking, *Luke 8. 18.* Heare with an honest heart, *vers. 15.* Heare and forget not, *Iames 1. 24.* Heare and practise, *vers. 22.* so thou shalt serue God with thy hearing.

Moreouer, for thine Hands: if with them thou hast not serued God, working vicked works to prouoke the eye of the Lords glory, *Esay 3. 8.* eyther in committing euill, 1. stealing from thy neighbour, 2. taking Bribes in thy place, 3. Idlenesse in thy calling, or in omitting good duties, first, eyther of Pietie to God, in stretching out thy hands in Prayer: secondly, or of charitie to man, in closing them towards the poore. Now keepe thy hands from doing euill, and consecrate them vnto the Lord in doing good, so thou shalt be blessed, *Esay 55. 2.* *Exod. 32. 29.* If iniquitie be in thine hand, put it farre away, *Iob 11. 14.* If thou hast stolne, steale no more, but worke with thine owne hands, *Ephes. 4. 28.* KEEPE them innocent and pure, *Psal. 24. 41.* Shake thine hands from taking any gifts, *Esay 33. 15.* Let no blot or stain cleaue vnto them. *I. b 31. 7*

Sinnes of  
the hands.

Q

Strengthen

226 *Simeons dying Song,*

Strengthen them to doe good workes, *Nehem.* 2. 18, Open thy hand to thy brother, to the poore, to the needy, *Deut.* 15. 11. Stretch thy hand out, of the increase that God giues thee, *Prou.* 3. 1. And stretch out thy hands also to the Lord. *Psal.* 143. yea, in every place lift vp thy heart with the hand to God in heaven, *1 Tim.* 2. *Lament.* 3. 4. So shall thy hands serue God.

Sinnes of  
the feete.

For thy Feete: if they haue declined and made haste to deceit, *Iob* 23. 11. if they carryed thee with lewd company out of the way of Gods Commandements, to vanities or to vices, to filthinesse or to follies, to Playes or to Brothell-houses: now remoue thy foote from euill, *Prou.* 4. 26. Make straight steps to thy feete, *Heb.* 12. Refraine thy feete from the pathes of the wicked, *Prou.* 1. 15. And keepe the way of the righteous, *Prou.* 2. 20. So shalt thou serue God and keepe thy soule, *Prou.* 16. 17. Walke not in vanities, *Iob* 31. 5. nor in the counsell of the wicked, *Psal.* 1. 1. but run the wayes of Gods Commandements. Imploy them to carry thee to the house of God, to the holy Exercises of Religion, where God is serued: Delight to stand in the gates of Ierusalem, *Psal.* 122. 2. looking narrowly to thy foote when thou enterest into the house of God, *Eccles.* 4. 17. Thus did these two good *Anna's* in *Samuel* and *Luke*, a mother and a widdow,

widdow: as also good *David*, and here old *Simeon*, rightly and religiously vse their feete in Gods seruice, in visiting so frequently, so constantly, so zealously the house of Prayer, where they met with God, with Christ, and with a blessing vpon their seeking and seruing God. And so must thou, if thou set thy selfe with thy heart and soule, and strength, and spirit, and minde, and body, to serbe the Lord as they did, consecrating these and the rest of thy members, parts and powers, externall and internall, to Gods seruice, which that thou maist more willingly performe, let these Motiues for conclusion of this Vse, adde Spurres vnto thee to runne along with old *Simeon* to the seruice of this best Master, to whom I commend thee.

First, thou wast created for Gods seruice: as the Apostle instanceth in one sinne, so I may in all: the body was not made for fornication, nor vncleannesse, nor adultery, nor drunkenness, nor for any other workes of the flesh, which are recited *Gal. 5. 19.* but for the Lord, *1 Cor. 6. 23.* and the Lord for the body. Therefore *David* makes this an argument, that wee should fall downe and worship the Lord, because wee are the Sheepe of his pasture, and the worke of his hands, hee hath made vs, not we our selues. Doth any man keepe sheepe but hee will eate of the milke of the flocke;

Motiues  
perswa-  
ding to  
Gods ser-  
uice.

1. From  
the end of  
our crea-  
tion,

Q 2

and

and be cloathed with the wooll? Doth any man build a Palace, a Castle, or a sumptuous house for hisemie to dwell in? Did the Lord thinkest thou oh vaine man, that serueth thy lusts, thy pleasures, the World, the Diuell, forme and frame this excellent Fabricke and composure of thy body, more sumptuous, artificiall, magnificent, then the Egyptian Pyramides, then *Salomons* Temple, then all splendid and glorious buildings vnder the Sunne; that are made of Lime, Stone, Lead, Wood; Glasse, Mettals, and the like. and did infuse (as it were inward proportionable furniture) such an vnderstanding spirit, an immortall soule, into this externall structure and building of the body, for the Diuell his mortall enemie to dwell in? to take possession and keepe habitation by his eldest Sonne, *Sinne*? Will any earthly Monarch suffer a Traitor, a Tyrant, an Vsurper, to intrude vpon his Territories, to dwell in his fortified Cities, to possesse his Crowne, and vsurpe his Throne? I trow not. And will the King of Kings suffer it? Can a meane man indure another man, which means to abuse him, to inioy his Table, his Bed, his Wife? chiefly that shee to whom hee is betroathed and wedded, should prostitute her selfe to his enemie? And will the Lord that is as a zealous, so a iealous God, suffer thy spirituall whoredomes, and fornications, with the  
triple



*directing to liue and dye well. 229*

triple enemies of thy soule, the deceiuing  
Flesh, deluding World, and destroying Diuell?  
Will he endure his Sanctuary to be polluted;  
his Temple abused, the holy Vessels profaned?  
Thy body is the Temple of the holy Ghost,  
thy members called Vessels: now if thou suf-  
fer this great Temple-spyler, this *Dionysius*,  
the Diuell, to abuse thy vessels, by offering  
them to him by vncleannesse, to pollute this  
Temple, this body of thine by sinne: he that  
thus destroyes the Temple of God, him will  
God destroy as hee threatneth seuerally twise  
together. Take heede therefore that thou  
suffer not any sinnes to take vp the best  
roomes in this earthly Tabernacle and Tem-  
ple, least by hardening thy heart, corrupting  
thy conscience, deprauing thy will, blinding  
thy minde, ecclipsing thy reason, dulling thy  
memory, disordering thy affections, spoyling  
and defiling thy whole man, giuing ouer that  
body of thine which God made for himselfe,  
to be sinnes Brothell-house, and the Diuels  
Play-house, wherein all sinnes are acted, least  
the Lord burne thee downe sticke and stower,  
eyther with fire from heauen, as hee did So-  
doine, or with fire in hell, as hee did *Dionysius*.  
Prepare thy body and soule therefore be-  
times: dresse it, and sweepe and garnish it,  
as a Chamber for Christ to keepe his Pas-  
seouer in, that the destroying Angell may

2 Cor. 3. 16.

Ch. 6. 7. 19.

2 Cor. 6. 16.

pasſe ouer thee, vvhē hee comes in Iudge-  
ment.

*Q; homini  
sublime de-  
dit, &c.*

*Et refert  
qualibet  
herba  
Deum.*

I might adde ſecondly, how ſirly by Crea-  
tion thou art made in euery part, as an Or-  
gan and Inſtrument to Gods ſeruice : with a  
body vpwards to heauen ( whereas all other  
Creatures looke low and groueling vpon the  
earth) with eyes to looke vp to the Hills, and  
to the heauens, from whence commeth thy  
helpe; and downe vpon the fragrant and ver-  
dant earth, ſit to behold how euery creature  
Celeſtiall and Sublunarie, in their kinde, as it  
were in a dumbe Oratorie, tels thee there is a  
God, and a God to be ſerued : beginning and  
continuing the Quire vnto thee, to ſing and  
ring forth his prayſes; thy tongue fitted to  
ſpeake *Magnalia Dei*, the wonderfull workes  
of God : and to confeſſe to Gods glory, as  
*Iſhuah* tels *Achan*, *Iſb. 7.* thoſe numerous  
and havnous ſinnes of thine wherewith thou  
haſt offended God, more then all the vnrea-  
ſonable creatures : how euer the ill Angell  
cyther ſtrikes thee dumbe (as the good did  
*Zachary*) or if thou ſpeakeſt, *Sathan* oyles the  
Clöcke of thy tongue to ſtrike after his ſet-  
ting, and moue after his motion. Thy head  
abounding with moiſture more then the  
heads of many Birds, and Beaſts, ready to di-  
ſtill into thine eyes, that thou mighteſt weepe  
for thy ſinnes more then the reſt, as hauing  
more,

*directing to liue and dye well. 231*

more and more monstrous finnes to weepe for. then all the rest of the other Creatures: and so I might speake of all other parts of thy body, and faculties of thy soule, superiour and inferiour, as Will, Reason, Memory, Vnderstanding, Phantasie, the Heart, with the Affections thereof, all fitted for Gods Service in the same symmetric and proportion.

From considering thy Creation, thinke of Gods great largesse and bountie towards thee, in thy Preservation: G O D hauing fed, fostered, educated, nourished, cloathed thee, from thy first forming in the wombe, till this present minute and moment of time, wherein thou liuest a rebellious sinner against thy God: of protecting thee euen in thy Infancie, Childe-hood, Youth; in the weakenesse of the first, forwardnesse of the second, and rashnesse of the third: from many eminent dangers, to which thou wast subiect; and reseruing thee vntill this present houre in health and strength, from the fury and force of the Elements, Fire and Water, &c. From the might of the Creatures; the claw of the Lion, paw of the Beare, horne of the Bullocke, tuske of the Bore, tooth of the Dogge, venome of the Viper, sting of the Serpent; all which thy finnes haue armed against thee, disarming thy selfe: as also from the malice of the Diuell, and his substitute infernall Spirits, who (with-

2. Motiue  
from our  
Preseruation.

out Gods restraint) would haue torne thee in pieces and carryed thy soule (as they will doe the sinners in Iudgement) in triumph to hell. Now doe not all these constant and continued mercies of thy Protection, Preservation, Reseruation, so long, so louing, so large, with the addition and multiplication of so many and manifold vnderferued positie blessings? Doe not all these (I say) call for, vrge, require, plead for, yea, preuaile for thy heart, thy obedience, thy seruice, to such, so good, so great a Maister? Sure, if thou giuest it not him now, franckly, freely, willingly, heartily, desiringly, thou art a monster of men, without grace or good nature: but especially if thou payest the Lord euill for good, sinnes for fauours, and seruest Sathan for him, thou art an vngratefull Viper, and condemned of the very Heathens. Neyther will God be so abused. Make it thine owne case: thou takest a desolate Infant (as *Pharaohs* Daughter did *Moses*) and bringest him vp; or thou entertainest a Seruant, giuest him meate, drinke and cloath, wages, countenance, house and harbour, &c. wouldest thou take it well, if this thy adopted fostered childe, this thy so much fauoured Seruant, should reiect thee (thou still out of thy loue continuing his meanes and maintenance) and serue thy mortall enemy? Now make Application: thus thou dealest with God,

*directing to liue and die well.* 233

God, in seruing (notwithstanding all his fauours to thee, temporall and spirituall) him who is the professed enemy of God, of Christ, of the Gospell, of the Church, of man, of thee, and of thy saluation, the Diuell.

Thirdly, consider thy Vocation, thou art called from darknesse to light: *The grace of God hath appeared vnto thee, teaching to deny ungodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this present world.* Tit. 2. 11. Therefore, as an obedient Childe to thy Father, as a dutifull Seruant to thy Master, fashion not thy selfe to the former lusts of thine ignorance, but as he that hath called thee is holy, be thou holy in all manner of conuersation. 1 Pet. 1. 14. The night is past and the day is come, cast away therefore the workes of darknes, and put on the armour of light: Walke honestly as in the day, not in chambering and wantonnesse, not in gluttony or drunkennesse, not in strife and enuy, but putting off these (as a man puts off an old garment when hee puts on a new) put on the Lord Iesu Christ, and take no thought for the flesh, to fulfill the lusts thereof, Rom. 13. 12. I pray you let vs ponder, that what arguments the inspired Apostle Paul vseth to the Romans, Philippians, Thessalonians, Ephesians, to incite them to the sincere seruice of God, the same may be vrged and pressed vpon vs in this Land; yea, vpon all the Christians in Europe,

3. Motiue,  
from our  
Vocation.

Europe, or else-where : for as wee now are parallell with them in the knowledge of God and of Christ, by the preaching and reuelation of the Gospell of Christ, so wee were once nuzled, and blinded with them, in the same cloud and mist of ignorance and vnbeleefe, sinners, of the Gentiles, without God in Christ. And therfore since God hath called vs (whether by the Ministerie of *Paul*, or of *Ioseph* of Aramathæa, or of *Simon Zelotes*, or who else, it skils not) to the knowledge of his truth, and to his seruice, by the voyce and sound of the Gospell, let our conuersation be such as becommeth the Gospell, *Phil. 1. 27.* God might haue placed thee oh sinfull secure man, amongst the Iewes, Turkes, or Pagans, or thou mightst haue continued with thy fore-fathers, wrapped and enuveloped in the Egyptian darknesse of Popery, where the light of his Truth should haue beene hid from thee : but now that his wayes are reuealed to *Iacob*, and his saluation to *Israell*; since thou hast heard his Word, if thou wilt not fall downe and worship him, and worke his will, CHRIST the obiect of the Gospell, as a stone which thou stumblest at, and a rocke of offence, shall fall vpon thee, and dash thee to pieces : better thou hadst neuer heard of Christ, then now vvith *Herod* to mocke him, when with the Childe-murthering *Herod* thou pretendest to worship and

*directing to liue and dye well.* 235

and serue him, thou dost but serue thy selfe and thine owne ends, by all lewd courses, sinfull and sinister meanes whatsoeuer.

Fourthly, this is the end of thy Redemption from the slavery and bondage of thy spirituall enemies, from the power of darknesse, of Sinne, and sinnes punishment, the second death, euen to serue God: so runne all the streames of the waters of the Well of life: so *Zachary* prophesieth: *Luke* 1. 74. 75. so *Paul* perswades the *Corinthians*, that being bought with a price, they should glorifie God in their bodies and their spirits which were Gods. So *Peter* preisseth the same vpon the dispersed Iewes, commenting, as it were, vpon, and enlarging *Pauls* price that was paid for mans redemption, shewing first negatiuely what it was not; not any of these corruptible things, as gold and siluer, the earths redundance; not pearles & precious stones, the treasures of the Land and Sea, the Indians store, and the Fishes hidden vertues, &c. then affirmatiuely, it was a bloody bootie that bought vs, and not euery kinde of blood; not the blood of Goates or Bullockes, of Men or of Angels, but the precious blood of Christ, as of a Lambe vndefiled and without spot: and the end of all this great Misterie, greater Mercy, in redeeming man from his greatest misery, what other was it, as also of our Vocation? Sure nothing else, but

4. From  
our Re-  
demption,

but 1. holinesse, 2. and the feare of God (which is the ground of his seruice) 3. and renounciation of a vaine conuersation, as appears by the Contexts, *1 Pet.* 1. 14. 15. 16. 17. 18. So is *Tym.* a patterne of a good Preacher, taught to presse and preach this point; that the end why Christ gaue himselfe for his Church, redeeming vs from all iniquitie, vvas that wee should be a peculiar people vnto him, zealous of good workes, *Tit.* 1. 2. 14. with infinite the like places, plainly demonstrating that as redemption by Christ is not generall and vniuerfall; (for then *Indas*, *Herod*, *Pilate*, *Esan*, and others, sonnes of perdition, ordayned to condemnation, should haue beene redeemed) but limited, proper and peculiar to his Elect, to his Church, to his People. Such as are his Sheepe heare his voyce, obey, and serue him; so those that continue still in their sinnes, frozen in their dregges, incredulous and vnbelieuing, impious in their liuing, impure in their conuersing, given ouer to strange lusts and vile affections, making their belly their God, and the like, are so farre from hauing any benefit by Christ, that hee is vnto them a rocke of ruine, a stumbling-blocke, and a stone of offence, the falling of many in *Israell*, like the word and Sacraments, and all things else, vnto the wicked contemners of his worship, and condemners of his seruants; the fauor  
of



*directing to liue and dye well.* 237

of death vnto death: they accounted enemies to his Crosse, such enemies as hee will slay, as hee hath threatened, their end being condemnation.

Fifthly, our Profession, me thinkes, should be a maine inducement to our practise in this point: for so reasons both the Prophet and Apostle, if we account God our Father, as we doe, *Mal. 1. 6. Luke 11.* then where is his honor? if our Master, then where is his seruice? And sure if we call him Father which without respect of persons iudgeth euery man, then let vs passe the time of our dwelling here in feare: otherwise wee borrowing the same vizards vvhich the Pharisees long since cast off with their liues, wee should be branded with the same note of painted Sepulchers and whited wals, and adiudged to the same woes and Anathemas that they were, being in the same predicament of grosse and formall hypocrisie.

Sixtly, the Good procured, and Reward promised, the Wages expected, should not a little wooe vs and winne vs to this seruice: for, all would retaine to such Masters who are most able and willing to worke their welfare; where they may haue the best present helps, and future hopes of preferment and promotion. Now, who is able to promote, if God doe not? 1. Wealth, 2. Worship, 3. Honour, 4. Peace, 5. Protection in danger, 6. Appro-

5. From  
our profes-  
sion.

6. From  
the reward  
of Gods  
seruice.

238 *Simeons dying Song,*

bation, 7. Acceputation, 8. outward Blessings, 9. reward of Inheritance, 10. Curses removed, Plagues escaped, all these are the Pediseques, the hand-maides, and Attendants, and Seruants, that attend and waite vpon, and serue those that serue the Lord, as may be instanced and enlarged in their particulars.

First reward,  
wealth  
and riches.

For Riches, Wealth, and outward blessings, as they are promised, so they were giuen and exhibited vnto *Abraham, Isaack, Iacob, Iob, Dauid, Salomon, &c.* with infinite others, as an encouragement to the Seruice of G O D, as the fruits of their Faith, as the reward of Religion: Godliness is great gaine, and hath the promises both of this life and of the life to come, and who consent and obey must eate the good things of the Land. That this Position is no Paradoxe, that Grace is the way to gaine, and Pietie the meanes to prosperitie, as is *Psal. 1.* so let any (to stand vpon no moe places) read *Exod. 23. 25.* and hee will confesse that this is as true, as God himselfe is true. If any man be troubled with that scruple which perplexed *Iob, Ieremy* and *Dauid*, in their time, that the slaues of Sathan are in outward peace and pompe, and seeming prosperitie, when Gods Seruants are in the ebbe, and going downe the winde, the same Scriptures salue and satisfie the fore of this Obiection, where it was first made,

made, to which place I referre you, *Psal.* 73.  
and *Iob* 21.

The second meede and reward of Gods seruants, is Honour, that continuing as inuiolable, as the Decrees of the Meedes and Persians, which God auoucheth to *Samuel* of reiected *Saul*, *I hope that honour mee I will honour them*, 1. *Sam.* 2. 30. Them whosoeuer, whatsoeuer, wheresoeuer they be, Kings and Kears, poore and pelants, that performe homage and fealtie vnto God, holding their soules, their lands, and their liues in *Capite* from God, those the mightie *Iehouah*, who onely can set vp and pull downe, aduance and deiect, will honour, they shall be gracious in his eyes, dreaded of their enemies, as was *Ioshuah* and *Dauid*, and honoured of all those that are round about them.

Secondly,  
Honour.

*Quoscuq;*  
*qualescuq;*  
*vbiq;*

This is Gods Law of Paritie, ratified in the high Court of Parliament in Heauen, and put in execution in earth, 1. *Abraham*, Gods friend, 2. *Ioseph*, 3. *Moses*, 4. *Samuel*, deuoted to Gods Service, proued the truth of this Promise, the first honoured in the presence of his friends, of his neighbours, of his enemies, *Gen.* 18. 18. & *Ch.* 20. 3. 23. 6. The second sound store of Honqur where euer he came: in his Masters house, in the Prison, in the Palace, *Gen.* 39 & 40. & 41. The third honoured by working Miracles for deliuerance

*Lex Talionis.*

rance of Gods people, for confusion of Gods and his enemies, *Exod. 14. Ch. 16. 32.* The fourth increased in honour as in yeeres, growing in fauour with God and man.

Infinite such examples might be recited, the time would be too short to shew how *Godion, Baarack, Iob, David, &c.* the faithfull Seruants of God, were exalted from the Threshing-floore, *Iudg. 6. 11. Iudg. 4. 6.* From the Sheepe-fold; yea, from the Dung-hill, *Iob 42. 12.* to sit with Princes, yea, to be Princes of the people, *Psal. 78. 70. Psal. 113. vers. 7. 8.*

Sin brings  
shame and  
other  
judge-  
ments.

So that if it be so that all affect honour and eminencie, me thinks, wee should take the right course to effect what we affect, euen by seruing God. Not to seeke it, as *Many* sought Christ, where it is not, preposterously and carnally: eyther of the world, as the ambitious Iewes did, *Iohn 5. 44.* nor from the vaine breaths of men, as the hypocriticall Pharisees did, *Iohn 12. 43.* Much lesse at the hands of the Diuell, as *Balaam* did. *Num. 22.* by Diuellish courses, and sinfull impieties, and horrid villanies, as those that built Babels Tower, and hee that built Babel, and he that burnt *Dianas* Temple, did. *Genes. 11. 3.* By Rebellions and Treasons, as *Abfalon* did, *2 Sam. 18. 18.* as the Papiists by King killings, and Powder-plots: as our drunkards by

*Nimrodians*  
*Nabochad-*  
*nezzar.*  
*Erostratus.*  
Rebellions  
and Treas-  
ons.

*directing to liue and dye well. 241*

by their vnreasonable quassings, by quarrelling, fighting and stabbing, as our vaine and vicious Gallants in their falsly supposed manhoods: nor by any other horrid sinne whatsoever, for the way of sinne is the way to shame and dishonour.

For, as wicked and vngodly men seruing the Diuell, whose Children they are, *Ioh. 8. 44.* by seruing sinne, *1 Iohn 3. 8.* suffering it to raigne in their mortall bodies, *Rom. 6. 12.* are called and accounted the enemies and haters of God, *Rom. 1. 30. Rom. 8. 7.* vnruely and vntamed Heffers, *Hf. 4. 16.* Spurners against God, *Deut. 32. 15.* A rebellious and a false seede, *Esay 57. 3. 4.* Conspirators, and such as stretch their hands out against God, as *Iob* and *Jeremie* call them, *Ier. 11. 9. Iob 15. 25.* Dispisers of the Spirit of Grace, *Heb. 10. 29.* Stout against God in their words, *Mal. 3. 13.* Contemners of his wayes, *Iob 21. 14.* Setting their mouthes against heauen, *Psal. 73. 9.* Dispising both the Word of God, vvith the Iewes, *2 Chron. 24. 19. Psal. 50. 17.* and the Workes of God, as did the Gentiles, *Rom. 1. 21. 22.* And the Ministers of God, as the Elders of Israell, and the People, did *Moses* and *Samuel*, *Exod. 16. 8. 1 Sam. 8. 7.* And the Iewes, CHRIST and his Disciples: but euen the person of GOD himselfe, as did the *Aramites*, *Nabuchadnezzar*, *Senacherib*, *Rabsckah*,

R

and

*1 Kings 20.*

*28.*

*Dan. 3. 15.*

*2 Kings 19.*

and others : so the Lord hath threatened to despise such despisers, *1 Sam.* 2. 30. to deride such deriders, and to lay their honors in the dust, *Psal.* 2. 4. Cursed are they of the Lord, like the inhabitants of Meros, *Judg.* 5. 23. euen with all the curses pronounced from Mount Eball, *Deut.* 27. Because they serue not the Lord, the Lord accounts basely and vilely of them, euen as of Oxen and Asles, Dogs and Swine, *Esay* 1. 3. *2 Pet.* 2. 22. As drosse and dung, and vnsauory Salt, fit to be cast away : yea, though *Coniah*, the Sonne of *Iehoiakim*, were as the signet vpon the Lords right hand, yet if hee despise the Lord, hee shall be pluckt thence, accounted as a despised and broken Idoll, or as a filthy vessell, *Ier.* 22. 24. & 28. Nay, though *Saul* be a King, if hee reiect and forsake the seruice of God, God will reiect and cast him away to, *1 Sam.* 15. 16. Yea, Ierusalem, if shee refuse to obey her God, shall be an habitation of Diuels, *Reu.* 18. 2. The Iewes, though *Rubamah*, shall be *Lo-rubamah*, though *Ammi*, Gods people, yet if they forsake the seruice of God, they shall be *Lo-ammi*, none of Gods people, *Hos.* 1. 6. 9. But (as at this day it is seene) a disgraced, despised, and contemptible Nation : and so will the LORD deale with all other wickedly wretched contemners and despisers of his Glory, his Word, his Workes, his Ordinances : they shall be blamed

*directing to liue and dye well.* 243

blamed and shamed, and come to an ignominious and odious end.

Euery creature shall conspire their destruction that serue not their Lord and Master, the Creator. The Angels shall smite them, as they did *Pharaohs* first borne, *Zenacharihs* Hoast, and *Herod*, *Acts* 12. 23. Men shall laugh at them, and the righteous shall haue them in derision, *Psal.* 52. 6 7. They shall not continue in honour, but be like the dumbe beasts that perish, *Psal.* The Diuell shall triumph over them, and cry at their deserued Plagues; *So, so, there goes the game.* They hiding their sinnes, and not confessing them to Gods glory, shall not prosper, *Prou.* 28. 13. Their soules shall be smit with feares like *Passur* and *Cain*, *Gen.* 4. *Ier.* 10. 3. There shall be no peace to them, but *sonitus terroris*, a sound of terrour round about, *Esay* 57. *Iob* 15. 20. &c. For their good names: these shall rot and perish, *Prou.* 10. 7. euen like their wealth and substance, vpon which Gods curse shall seaze, *Dent.* 28. 16. 17. 18. They shall be made a wonder, a Prouerbe, and a reproach amongst all people, an astonishment; an hissing, and continuall desolation, *Dent.* 18. 37. *Ier.* 25. 9. And for their seede, it shall not prosper: the sword shall destroy them, *Iob* 27. 14. for, *the Lord will root out the memoriall of the wicked from the earth*, *Psal.* 34. 16. Therefore

Gods hand  
shall be vpon  
his enemies  
in many  
iudgements.

as *David* concludes to the comfort of Gods Seruants after the enumeration of many blessings, *This shall the man be blessed that feareth the Lord*: so I may say in these particulars, and many moe plagues denounced from the mouth of G O D, as in *Leuit. 26. 16. Psal. 49. 12. Psal. 107. 10. Pron. 3. 33.* vpon the wicked in this life, besides those which they shall feele and finde in their death, *Iob 13. 26. Psal. 49. 14.* And in Iudgement, *Dan. 12. 2. Esay 2. 11. Ren. 1. 7. Ren. 6. 13. Mat. 25. and 41. and in hell. Marke 9. 43. 44. Luke 13. 28. Reuel. 9. 6.* Loe thus shall the man be plagued that serueth not God.

If any belecue not these testimonies, let him looke his owne face in the glasse of the examples of *Pharaoh, Herod, Nebuchadnezzar, Holofernes*, of *Iulian* the Apostate, *Valerian, Antiochus, Nero, Domitian, Decius, Dioclesian, Biazet*, with infinite others, from the Word. and Histories, as they are recorded by the *Machabees, Tacitus, Suetonius, Dion, Orosius, &c.* and they will speake, that from the beginning of the world till now, sinne alwayes brought shame, and that Gods dishonour brought Gods disfaour, death to the body, damnation to the soule: which considerations may be whips and goads to driue vs to the durie vrged.

It is contrary with the godly, their seruice

Theod. lib.  
3 c. 11.  
Euseb lib.  
7 c. 30.  
Lib. 7. 14.



*directing to liue and dye well.* 245

Is the path way to honour : the people that hearken vnto Gods voyce, are a precious people vnto him, high aboue all Nations, in praise, in name, and honor, *Deut. 26. 17. 18. 19.* Aske the verdict and censure of all the Prophets, and Apostles, and the Seruants of God, *Esay, Micah, S. Paul, S. Iames, S. Peter;* yea, of Christ himselfe : and according as they were inspired by the Spirit of Truth, and knew in their owne experience, they will say that the way to be great, is to be good : to rise, is to fall; to be exalted, is to be humbled vnder the mighty hand of God, *1 Pet. 5. 6.* The way to seeke glory, and honour, and immortalitie, is to continue in well doing, *Rom. 2. 7.* to be fixed, established, and to indure for euer, is to beleeue, and to fulfill the will of God, *Esay 7. 9.* *1 Iohn 2. 17.* and that the onely thing that is good for man, is to walke with God, *Mic. 6. 8.* Yea, *Tully* and *Aristotle*, that made Honour the subsequeant and effect of Vertue and Goodness: the Egyptians that painted it betwixt Humilitie and Labour : the Romanes that so composed their Temples, that a man must first passe by the Temple of Humilitie and Vertue, ere hee could touch the Shrine of Honour, saw with the eyes of Nature, that the way to be great is to be good. Yea, to serue that goodnesse, which the Heathens onely coniectured, but Christianitie defined to be the

Holinesse  
is the way  
to Honour.

246 *Simeons dying Song,*

soueraigne good, and that is God himselfe; who is both more willing to preferre his Seruants to earthly dignities here, if it be good for them to be exalted: yea, and infinitely more able then *Assuerus* was to honour *Mordochus*, *Hest.* 6. 6. *Nabuchadnezzar* *Daniel*, *Dan.* 5. 7. *Pharaoh*, *Ioseph*; yea, or *Saul* any of his Captaines or followers, for all his boasts of his Fields and Vineyards, *1 Sam.* 22. 7. since his alone is Greatnesse, and Power, and Glory, and Victory: since all that is in heauen and Earth is his, Riches and Honour, Power and Strength, &c. as *Dauid* acknowledgeth, *Harnah* singeth, and *Cirus* confelleth, *1 Chro.* 29. 11. 12. *1 Sam.* 2. 7. 8. *Ezra* 1. 2.

God is  
most libe-  
rall of all  
Masters.

For, I pray you, what was the most that any of those great Monarchs could doe for any of their Fauourites and Followers in their chiefest graces, when they set their wits a-worke, what to doe for such a man whom the King will honour? Cloathing in Purple, and royall apparrell, setting on their heads a Princely Diadem, putting a Chaîne of gold about their neckes, Rings vpon their fingers, mounting them on their Steedes, or setting them in a gorgeous Chariot, with Proclamations before them of the Kings fauours towards them, was the chiefe luster and eminencie that earthly Kefars could dignifie their chiefest Seruants withall, *Gen.* 41. 42. 43. 44. *Hest.* 6. 9. 11. &c.  
But

*directing to liue and dye well.* 247

But what are all these Honours that the King of *Aegypt*, the King of the Medes, or of the Babilonians could profer in respect of that Honour which God bestowes vpon the meaneſt of his Saints and Seruants? Surely toys and trifles: for in ſtead of theſe fine Linnens and royall Roabes that are expoſed to the corrupting Moath and conſuming Time, God will clothe his with the externall and internall Roabes of Grace, the righteouſneſſe of Chriſt, *Eſay* 49. 16. *Rom.* 13. 14. they ſhall not haue a fading but a flouriſhing, not a mortall but an immortall Crowne, not of Gold but of Glory; that is, they ſhall not haue a Chaîne of Gold onely, *Pſal.* 45. 13. but of golden Graces knit together by Saint *Peter*, 1 *Pet.* 1. 4. 5. 6. &c. In ſtead of a Ring they ſhall be placed as Signers on the Lords right hand, *Ier.* 22. 24. I cannot ſay they ſhall aſcend vp in a chariot (though *Elias* were ſo taken vp) but they ſhall be aduanced to choiſe manſions in ſuch a Kingdome as ſurpaſſeth all the Kingdomes of the earth, as much as the Sun the Clouds, or *Salomons* Throne *Iob* Dung-hill, *Ephes.* 2. 6. *Iohn* 14. 2. *Ren.* 3. 12. where they ſhall be Kings and Priests for euer, *Ren.* 1. 6. *Such honour haue all his Saints.* *Pſal.* 149. 9.

If any man obieſt that he ſees no ſuch honour that Gods Saints haue: that they are

248 *Simeons dying Song,*

rather made here a gazing stocke to men and Angels; despised, reuiled, and euill spoken of; yea, reputed as the filth of the world, 1 *Cor.* 4. 9. 12. 13. and the off-scouring of all things.

*Ans.* It is true indeede : But of whom ? Of such, whose neyther prayle nor dispraye is to be respected : of profane men, children of *Belial* : of fooles and naturalists : ( for so are all vngodly men tearmed, *Psal.* 14. 1. *Psal.* 53. 1. *Luke* 12. 20. *Ier.* 4. &c. ) Of such wee are reputed fooles for Christs sake, yet are wee wise in Christ; though weak, yet strong; though despised, yet honourable; 1 *Cor.* 4. 10. Honourable, though not with wicked men, yet wee shall be hereafter, when wee must sit in ioynt Commission with Christ, in Iudgement vpon them. In the meane space wee are honoured of God, and if he be with vs who can be against vs ? *Rom.* 8. 31.

Gods Ser-  
uants best  
regarded  
and rewar-  
ded.

Besides, if this Motiue will not fixe vpon thee, yet let the greatnesse of reward, the excellencie of the wages, the liberall allowance of Gods Seruants stirre thee yp at last to sing this best part of *Simeons* Song with heart and voyce, that thou wilt be Gods Seruant : It is a blasphemous scandall that the Iewish Atheists cast vpon God, that it is a vaine thing to serue God, and they had got no profit in keeping his Commandements, *Mal.* 3. 14. For, *sure there is a reward for the righteous; doubtlesse there*

*directing to liue and dye well. 249*

there is a God that indgeth the earth, *Psal. 58. 10.* A reward euen in this life, euen before the Sonnes of men, *Psal. 31. 19.* Euen as *David* was annoynted long before hee was crowned, *1 Sam. 16. 13. 2 Sam. 2. 4.* So here the Lord annoyns vs with the oyle of Gladnesse in the Church militant, though wee haue not the Crowne (till Christs appearing) tryumphant, *2 Tim. 4. 8.*

- Yea, euen here the Lord is a Sunne and a Shield to his Seruants, he giues grace and glory, and no good thing will hee with-hold from them that liue vprightly: *Psal. 84. 11.* For what good thing doth mans heart desire which God doth not promise and performe to his league Subiects?

1 For their Wealth: he giues them wealthy wages; an hundred-fold, *Marke 10. 30.* Hee builds the Hebrew Mid-wiues houses, *Exod. 2.* and giues his Seruant *David* a great portion; for, he loueth the prosperitie of his Seruants.

2 For Health: the Lord will make their bed in their sicknesse *Psal. 41. 3.* Yea, the voyce of ioy and health is in the habitations of the righteous, *Psal. 110. 1.*

3 For Strength: the Lord himselfe is their strength, *Psal. 27. 8.* and they shall be strong in the power of his might, *Esay 6. 10.*

4 For Fame: their memoriall shall be blessed; *Prou. 10. 7.* yea, their righteousness shall shine

shine as the light, and their iudgement as the noone-day, *Psal.* 37. 6. euen as *Salomons* did to the furthest South.

5 Yea, their Enemies, that haue traduced them, shall will they nill they, acquit them, and iustifie them, euen as *Saul* twise iustified *Dauids* integritie, 1 *Sam.* 18. and *Chap.* 26. and *Plate*, *Plates* Wife, the *Centurion*, nay, euen *Judas* himselte, together with the Sunne, the Earth, and the Stones, acquitted CHRIST, (who is rearmed Gods righteous Seruant in *E(ay,)* and proclaimed his innocencie.

6 Nay, rather then they should want their deserued commendations, God himselte will prayse them liuing and dead: as hee did in *Moses* funerall Sermon, *Iohn* 1.

7 Nay, iustifying them euen against the accusations of the old accuser Sathan, as hee did, *Iob*, *Iob* 1. Hence wee haue these Encomiums of *Dauid*, *Ezekias*, *Asa*, *Iosias*, *Moses* himselte, with others in the old Testament, to be men after Gods owne heart; men of vp-right, perfect, and relenting hearts, and of meeke spirits.

Hence also Christ himselte so famouseth the *Centurion*, the *Canaanitish* woman, the good Seruant, *Nathaniel*, *Mary Magdalene*, &c. Hence *Paul* so commends *Mnaſon*, *Gaius*, *Philemon*, *Appia*, &c. *Luke* in the *Acts*, *Stenen*, *Dorcas*, the noble *Bareans*, *Bernabas*, vvith others,

*directing to liue and dye well.* 251

others, for their Faith, their Sinceritie, Zeale, Almes deedes, Liberalitie, Hospitalitie, Loue to the Word, searching the Scriptures, Holinesse, with other Graces : so much doth God delight in the flourishing fame of his Church and Children.

For Peace : where righteousness flourisheth, there is abundance of peace. Peace keepes her Throne amongst Gods Seruants, for though they be at warre with the black Prince of Hell, and his blacke Guard the wicked, and with the World, and chiefly with their owne corruptions; yet they haue peace with God, with Christ, with the Angels, with the Church, with her Children, with their Brethren, vvith the Creatures, with their owne Soules and Consciences, such as none knowes, saue those that inioy it.

True  
Peace.

For Fauour : they are in wonderfull grace with their Masters : they haue freedome of access to the throne of Grace, vpon all occasions; the golden Scepter is alwayes stretcht out vnto them : they may haue easier access to the God of heauen, and more gracious welcome, with obtayning of their Suites, and Petitions, and Prayers, then any Courtier with a temporall Prince: it being as truely verified of God towards his Seruants, (as it is recorded of *Augustus Caesar* and *Traian*, these morally good Emperours) that hee neuer sent  
any

G O D  
grants the  
suites of  
his Ser-  
uants.

any discontented or empty away that was a fa-  
 tor to him. Witnesse thou *Salomon* when thou  
 didst pray for Wisedome; thou *Paul*, when for  
 strength against Sathans buffets; thou *Eze-  
 kias* and *Dauid*, when you called for deliue-  
 rance from enemies; you Israelites, when you  
 cryed in bondage; thou *Moses*, for preserua-  
 tion at a dead lift; thou Prodigoe, thou Publi-  
 can, thou penitent Theefe, thou *Manasses*,  
 thou mourning *Mary*, when you prayed, and  
 sued with teares for mercy; thou *Anna*, thou  
*Isack*, thou *Zachary*, with thy Wife *Eliza-  
 betb*, intreating for Children: nay, lastly, let  
 the experience of all Gods Seruants for this  
 five thousand yeeres, speake; and speake thou  
 mine owne Soule, in thy young yet true expe-  
 rience, what thou hast found and felt, and de-  
 clared in the great congregation: if euer petiti-  
 on were put vp from a sorrowful soule, a belee-  
 uing and a touched heart, a zealous spirit, that  
 receiued not a gracious answer in euery re-  
 quest concerning body or soule, that concer-  
 ned eyther Gods glory to giue, or his seruants  
 good to receiue. For thou Lord wilt blesse  
 the righteous, thou wilt shine vpon him with  
 the light of thy countenance, and with fauour  
 wilt crowne and compasse him as with a shield:  
*Psal. 6. 12.*

For Mirth: the Lords Seruants shall re-  
 ioyce and sing for ioy of heart, *Esay 65. 14.*  
 they



*directing to liue and dye well.* 253

they shall reioyce vvith ioy vnspeakeable,  
1 *Pet.* 1. 8. and their ioy shall no man take from  
them. *Iohn* 16. 22.

For Pleasures: though they be not fatted  
with the carrion of the world, like the Diuels  
Crowes, nor taste not of this bitter Ratsbanes,  
sweet-sower poylon of Sinne, which at last  
stings like a Cockatrice. yet they haue pure  
and perfect pleasures, such as the worlds swine  
neuer tasted: they are fed with hidden Manna,  
they keepe a constant Iubilie, and a perpetuall  
Christmas; feasting Christ, as feasted by him,  
in that communion they haue with him, in the  
Word, the Sacraments, Prayer, &c. In vvhich  
they are satisfied with the fatnesse of Gods  
House, and drinke abundantly out of the riuers  
of his pleasures, *Psal.* 36. 9.

These wages with many moe, are as the ear-  
nest penny, and the Hirelings entring penny,  
(with vs called the Gods penny) which God  
giues as assurance and part of greater and bet-  
ter payment hereafter; being but a little por-  
tion and pittance of that which they shall haue  
hereafter? but as the Prologue to the Come-  
die, as a Beauer to a Banquet, as a Mite to a  
mountaine of Gold, as the Candle light to the  
Sunne. For hereafter indeede is the great re-  
ward, *Mat.* 5. 12. so great, so shining, that as  
it hath dazled the Eagles eyes of the dearest  
of Gods Seruants, when they haue set them-  
selues

The godly  
haue a tast  
of heauen  
here.

254 *Simeons dying Song,*

Tom. 10.  
ser. 1. lib.  
Medit. c. 18  
*Dicere quā-*  
*tum volo,*  
*non valeo.*

selues to behold it; as of *Augustine* and others:  
so I can but shew it you a-farre off, as *Moses*  
was shewed Canaan, a type of Heauen.

Then, for the comfort of those that haue  
imployed their bodies and their soules in Gods  
seruice here, & to prouoke others now to sacri-  
fice their bodiess to God as is most reason, as the  
Apostle calls it, a reasonable seruice, *Rom. 12. 1.*  
let them know these bodies shall then be like  
the Angels in heauen, *Mat. 22. 30.* they shall  
shine as Starres, *Dan. 12. 3.* yea, as the Sunne  
in the Kingdome of the Father. *Mat. 13. 46.*  
For their Soules, they shall be glorious, with-  
out spot or wrinkle, *Ephes. 5. 17.* they shall  
behold the face of God in righteousness, and  
haue fulnesse of ioy in Gods presence. *Psal.*  
*16. 11.* For their estate, they shall be Kings,  
and raigne with God, and Priests to sing *Ha-*  
*leluiahs* vnto him, *Ren. 1. 6.* (for as they haue  
serued Christ on earth, so they shall serue him  
in glory, *Ren. 22. 3.*) yea, and they shall be  
Iudges to, to sit vpon thrones, and iudge the  
twelue Tribes of Israell, *Mat. 19. 28.*

I could tell you further of their ioyes out  
of the Scripture, in their eminencie, excellen-  
cie, fulnesse, glorious greatnesse, and perpe-  
tuitie, *Psal. 36. 8.* *Mat. 25. 21.* *Esay 21. 11.*  
*1 Cor. 2. 20.* how incorruptible the Crowne is,  
how stedfast the Kingdome, how constant the  
joy, how euerlasting the feast, how secure the  
rest,

directing to liue and dye well. 255

rest, how endlesse and infinite the pleasure is which is provided for Gods seruants after their departure out of this vaile of misery, 1 *Pet.* 5. 4. *Ren.* 21. 6. 2 *Thes.* 3. 7. *Iohn* 16. 22. *Heb.* 12. 28. &c. with all the accruments, and additions, and amplifications incident to this poynt: eyther in respect of the place, the highest heauens; or the company, innumerable Angels, the congregation of the first borne, God the Iudge, Christ the Redeemer, *Heb.* 12. 22. &c. but I contract my sailes, and leaue the rest to your search and meditation, and to the spirit to make application; onely desiring euery soule that is as yet a slaue to his vsurping sinnes, to consider, as Hell that hee gaines, so the gaine that hee looseth, that is, Heauen: thinke of it seriously and betimes, least thou thinke of thy gaining losse thou getst by sinne, when thou must for euer stand to the bargaine, as the rich *Dines* did in Hell, when he saw *Lazarus* in *Abrahams* bosome, *Luke* 16. when his bad and base choise was repented, but not redressed.

Lastly, if these blessings, here and hereafter, moue thee not, yet lend mee thy patience a while to peruse and ponder the curses, and plagues, and euils, that thou shalt auoid, by being Gods Seruant. Many a man thou knowest is exempted from many common calamities, by the countenance of some great man,

God blest  
seth the  
wicked oft  
for his  
Seruants  
cause.

to whom he retaines, as from being a common Souldiour in the time of warre, and the like: so in any common plague or iudgement the Lord knowes how to deliuer his; yea, though thousands fall on their right hand.

And surely this is a wondrous priuiledge that the Saints haue: first, that as God blesteth oft the wicked for their sakes, as hee did *Laban* for *Iacobs* cause, and *Potiphar* and *Pharaoh* for *Iosephs* cause: his blessings being not onely vpon the houses and families, but vpon whole Nations, Countries and Cities, for the cause of his Seruants. (euen as heathenish Emperors, amongst the Babilonians, prospered for *Daniels* cause, and so *Cyrus*, *Artaxerxes* and *Darius* for the cause of *Ezra*, *Nehemias*, and other captiue Iewes that serued the true God: and the Heathenish Romanes for the persecuted Christians causes, as Histories manifest) and as it is a further priuiledge, that God oft not onely preserues from dangers, but saues from destruction, sinfull, Sodomitish, and profane places and persons, for their cause to, as hee did those in the indangered ship for *Pauls* cause, and *Noahs* kindred for *Noahs* cause, and would haue spared Sodom for *Abrahams* and the righteous sake, if they could haue beene found: so it is a wonderfull prerogative to, that when the Lord by the prouocation of the vnrighteous, is minded to bring destruction vpon

vpon a Land or Country, hee first deliuers his Seruants; 1. cyther by death, as hee did *Iosias*, and good *Augustine*, before the sacking of Hippo by the Vandales. 2. Or by conueying them to some other place, as hee did *Lot*, when Sodome was burned. 3. Or by prouiding some meanes for their escape, as the Arke for *Noah*, when the World was drowned. 4. Or by sauing them by his immediate Power and Mercy, as hee did *Moses* and the Israelites vwhen the wicked were drowned, euen *Pharaoh* and all the *Egyptians*. 5. Or when his owne Seruants are by men appointed to the sword, hee rescues them with their enemies whom he sets in their stead, as he rescued *Ester*, *Mordechai*, the Jewes, *Daniel*, and the three Children, when wicked *Haman* and others their accusers, in their roomes, satished the Gallowes; the flaming fire, the moutnes of the Lyons, &c. sauing the Corne and burning the Tares. 6. Or if his Seruants fall into the same temporall punishments with others, as *Jonathan* that was slaine with *Saul*, and good *Zwinglius* that dyed in battell, which is vsuall: yet euen thereby the righteous are brought nearer heauen; and the more violent their death is, the sooner they are in ioy, vwhen the godlesse shall be throwne downe to Hell, euen as with the same Flaile is beaten chaffe to be burnt, and pure Corne to be preserued.

These ruling sinnes  
are dam-  
nable  
without re-  
pentance.

I could draw out these Motiues *ad infinitum*, and from the Estates, and Excellencies, and Priuiledges of Gods Seruants, in these and other peculiars, in which thou hast no part nor portion, so I might if the point were not too redious and burthensome to thy memory, presse thee as much on the left side, from the consideration of thy fearefull estate, in the case wherein thou standest, being (as thine owne heart tels thee) the seruant to many a reigning and ruling sinne; and so consequently no seruant of God (vnlesse like the wicked Seruant, the false Steward, and traiterous *Indas*) thy deserts being a Halter and Hell. For as Christ said it of Couetousnesse, so I say from Christs ground, *Mat. 6.24.* thou canst not serue God and *Mammon*, God and the World, God and the Diuell, God and thy Belly, God and thy Bagges, with the Vsurer; God and *Herodias*, God and *Rimmon*, God and *Baal*, Christ and Antichrist, God and Babels beast, God and the Pope: no more then one man can serue two Masters; no more then one Riuer, by one streame, can runne two wayes at once; no more then one man can moue vpwards and downwards at one time; no more then one woman can loue lawfully the bed of her Husband, and the bosome of a stranger; or one man his owne Wife and the body of an Harlot. For, God and Sinne are opposed *ex diametro*, and will

*directing to liue and dye well.* 259

will no more mixe then oyle and water; nay, then fire and water, then Heauen and Hell.

Now then being a Seruant to sinne, thou consequently art none of Gods Seruant: for his seruant thou art to whom thou obeyest; yea, if it be of sinne vnto death, *Rom. 6. 16.* and so by an immediate dependance and relation, thou art the slaue of him, that is the basest slaue in the world, that is, the Diuell, for hee that commits sinne is his, 1 *Iohn 3.* vvhich was the first, and still continues the author of sinne, of lyes, murthers, blasphemies, and the like.

Now then see thy danger: as hee causeth thee to lye as hee did *Ananias and Saphira, Acts 5.* and to sweare, as hee did *Senacharib*, and to commit Adultery, as hee did *Herod*, with other sinnes, as he did *David* and *Peter*, when hee sisted, tempted, and rose vp against them. So, so long as thou liuest in sinne, hee is entered into thee, as into *Iudas*, *Iohn 13. 27.* and doth possesse thee; thou art in his power; *Acts 28. 18.* He rules thee as the Horse-man doth the Horse, hee hath thee as a Beare by the snout, as a Dogge in a chaine; thou mouest after his motion: oh thy fearefull subiection. Thou art vnder the most decentfull Master, the most deluding *Laban* in the world, who for delight that hee pretends thee, will pay thee damnation that hee intends thee;

The case  
of Sathans  
captiues  
opened.

260 *Simeons dying Song,*

as hee hath done to *Laban* himselfe, *Caine*, *Esau*, *Indau*, and all that haue serued him. Besides thou art vnder the most mallecrating mercilesse tyrant in the world: *Phalaris*, *Bustiris*, *Nero*, *Dionisius*, *Pharaoh*, with all their buls, and their burnings, and their burthens, (of his inuention, as our Papists Powder-plot was) were mercifull men in respect of him: for he layes the heauiest burthen in the world vpon thee, euen that which prest himselfe out of Heaven into Hell, pusht *Adam* out of *Paradise*, and prest *Christ* himselfe vpon the Crosse; and that is Sinne. And after thou hast laid downe this brutish body of thine in the dust, hee hath prepared intollerable and eternall burnings for thee in his owne Territories; whose fires the burthen of thy sinnes must kindle and maintaine, and the River of Gods wrath increase and make more violent. Oh therefore betimes cast off this more then *Egyptian* yoke; forsake the seruice of thy old sophisticating Master, *Sathan*; and serue thy new and liuing Master, *Christ Iesus*, so shalt thou not onely auoid those plagues temporall and externall, which are threatned to those that disobey God, *Exod.* 23. 33. *Dent.* 7. 4. *Dent.* 28. *Dent.* 29. 45. 46. 47. &c. *Esay* 1. *Psal.* 7. &c. which I pray thee ponder at leasure: as also those eternall hereafter. But thou shalt be partaker of all those blessings  
and



*directing to liue and die well. 261*

and bounties which God hath reuealed and prepared for those that serue him.

I thought to haue added another vse, namely, as the matter, so to haue prescribed the manner and forme of Gods seruice, with the parts of it, vvith those seuerall carriages that those must vse for their actions, their affections, their speech and words, at home and abroad; what vse to make of all their time, vvith their seuerall stints and taskes in the performance of seuerall and successiue sacrifices and seruices. But I will not dull the Reader by this prolix point. I referre thee vnto some of my Brethren that haue writ well and worthily of it: as M<sup>r</sup>. *Rogers* his Christian Directorie; M<sup>r</sup>. *D. Hill*, in his Tract how to liue well, by way of Questions and Answeres; M<sup>r</sup>. *Cooper* his Christian Sacrifice; which I wish not onely in the hands, but vvrit in the hearts of all that intend Gods seruice, and their owne saluation.

## His desired Dismission.

In this word,

Depart.

**T**HE fift part, according to our Texts first diuision, now comes into our examination, and that is *Simeons* Departure or Dismission, the Latine compriseth this and that which wee called the Diuine Permission, in one word, *Nunc dimittis*, vs̄ απολυεις, *Nunc est tempus vt dimittas*, &c. e vinculis corporis, as *Piscator* renders it; Lord, now it is time that thou vnloose mee from the bonds of the body: from which reading, which I thinke warrantable and naturall, these Poynts arise. First that euen the Lords *Simeons*, godly men, and so consequently all men, must dye for the matter of death. Secondly, that death is onely to man a dissolution, for the nature and manner of death. Thirdly, that this life is but a short life, out of which wee are euery day ready to depart, like him that is about to take his leaue of his visited friends. Fourthly, that this life is but a miserable life, in vvhich wee are bound and fettered, death being our

*directing to liue and dye well.* 263

vnloosing. Fifthly, that our naturall death is but one, and once, which is our dismissal from the earth. Sixtly, that the soule is immortall, not dying vvith the body, onely departing out of the body.

For the first point: it is plaine that godly men dye; sanctified *Simeon* that spoke this is dead: it needes no confirmation but experience, as hee that will not belecue that the fire is hot, let him put his finger to it; if any beleue not that the godly dye as well as the wicked, let him looke at their Sepulchres amongst vs, as *Peter* tels the Iewes, that the Patriarke *David* was dead, and his Sepulchre was amongst them.

The Reasons why the godly dye are these: Why the  
godly dye.  
first, because they are inuolued and vvrapped in the common sincke of originall sinne, with the rest of *Adams* posteritie, and therefore they must participate of death, the common punishment; from which no persons, orders, or degrees are excepted or exempted, no not infants themselues, *Eccles.* 3. 1. *Psal.* 49. 10. *Heb.* 9. 27. To explaine this.

It is confessed by all Diuines, that G O D which is called the God of the liuing, onely created life, and not death: which being a priuation of life, was neuer in the number of those Ideacs and formes which were from all eternitie in the minde of the Creator, but was  
S 4 brought

264     *Simeons dying Song,*

brought in by sinne, for which it is now imposed penarilie vpon all flesh. *Rom. 5. 12. so Ch. 6. 23. 1 Cor. 15. 21.* From whence it is consequent, that if man had not sinned, man had not dyed. I say not man could not haue dyed; for his body being compounded of the foure Elements, and so of foure contrary qualities, heate, cold, moysture and drynesse, in themselves repugnant, was naturally mortall; yet hee should not haue dyed, if hee had not sinned: but should haue beene preserved and vpheld by a speciall, singular, and supernaturall grace. Which grace of originall Iustice being lost by originall sinne, man also lost the priuiledge of immortalitie, and became mortall.

Simile.

Euen as (to vse the Schoole-mens Similies) a Ship vpon the Sea, her saile hoist, the winde blowing, & the waues working, must needs naturally follow the motion and working of the Sea: but if this Ship be ryed to an Anchor, by some strong Cable, shee is held, fast and fixt, without any far fluctuation: but if this Cable be cut, shee goes whither the windes and the waues drive her. Or as a mans hand is subiect to be wounded by sword, dagger, or dart, but if he haue on a good Gantlet the hand is safe; which Gantlet being pluckt off or broken, the hand is exposed to danger: So, Man being naturally mortall, yet being armed with originall

*directing to liue and dye well.* 265

ginall righteousnesse against the stroke of death, being tyed and chained with the golden chaine of speciall grace, should not haue moued in the naturall course of death: but as soone as euer man by the instinct of Sathan, tyed himselfe with the cords of sinne, God tooke away that other chaine of Grace, disarmed him of munition and armour, and exposed him to be carryed through the swift torrent of this present life, by the violence of the contrary qualities of the Elements, euen into the dead Sea, or Sea of Death.

*Mare mortuum.*

Secondly, because of the reliques and remainders of their originall sinnes and corruption, which are still resident and fixed in them, (howsoeuer pardoned by Christ) the godly must dye, that so these remnants may be quite taken away and abolished, and the root of old *Adam* absolutely stocked vp.

Thirdly, flesh and bloud (of which they partly consist) cannot inherit the Kingdome of God, but must first be changed. *1 Cor. 15. vers. 50.*

Fourthly, that as by other crosses and afflictions, so by dying they may in some sort be made conformable to their head Christ, in his death and sufferings, *Rom. 8. 29.*

Sixtly, that the godly might haue experience of Gods power, in the resuscitation and raising vp of their dead bodies.

Seauenthly,

264 *Simeons dying Song,*

brought in by sinne, for which it is now imposed penarilie vpon all flesh, *Rom. 5. 12.* so *Ch. 6. 23.* *1 Cor. 15. 21.* From whence it is consequent, that if man had not sinned, man had not dyed. I say not man could not haue dyed; for his body being compounded of the foure Elements, and so of foure contrary qualities, heate, cold, moysture and drynesse, in themselves repugnant, was naturally mortall; yet hee should not haue dyed, if hee had not sinned: but should haue beene preserued and vpheld by a speciall, singular, and supernaturall grace. Which grace of originall Iustice being lost by originall sinne, man also lost the priuiledge of immortalitie, and became mortall.

Simile.

Euen as (to vse the Schoole-mens Similies) a Ship vpon the Sea, her saile hoist, the winde blowing, & the waues working, must needs naturally follow the motion and working of the Sea: but if this Ship be tyed to an Anchor, by some strong Cable, shee is held, fast and fixt, without any far fluctuation: but if this Cable be cut, shee goes whither the windes and the waues drive her. Or as a mans hand is subiect to be wounded by sword, dagger, or dart, but if he haue on a good Gantlet the hand is safe; which Gantlet being pluckt off or broken, the hand is exposed to danger: So, Man being naturally mortall, yet being armed with originall

*directing to liue and dye well. 265*

ginall righteousnesse against the stroke of death, being tyed and chained with the golden chaine of speciall grace, should not haue moued in the naturall course of death: but as soone as euer man by the instinct of Sathan, tyed himselfe with the cords of sinne, God tooke away that other chaine of Grace, disarmed him of munition and armour, and exposed him to be carryed through the swift torrent of this present life, by the violence of the contrary qualities of the Elements, euen into the dead Sea, or Sea of Death.

*Mare mortuum.*

Secondly, because of the reliques and remainders of their originall sinnes and corruption, which are still resident and fixed in them, (howsoever pardoned by Christ) the godly must dye, that so these remnants may be quite taken away and abolished, and the root of old *Adam* absolutely stocked vp.

Thirdly, flesh and bloud (of which they partly consist) cannot inherit the Kingdome of God, but must first be changed. *1 Cor. 15. vers. 50.*

Fourthly, that as by other crosses and afflictions, so by dying they may in some sort be made conformable to their head Christ, in his death and sufferings, *Rom. 8. 29.*

Sixtly, that the godly might haue experience of Gods power, in the resurrection and raising vp of their dead bodies.

Seauently,

266 *Simeons dying Song,*

Seauently, that the godly may haue sweet and comfortable experience of the difference betwixt this mortall life and that immortall glory in the life to come, which will be so much more ioyous, as they shall taste their prepared ioyes through the iawes of death, as *Sampson* did his Honie in the Lyons belly: for as it is a misery to haue beene happy, so it sets a better edge and relish on any mercy, when it comes by an exemption from a former experienced misery: euen as deliuerance was more gratefull to the Israelites after their *Egyptian* yoke, and as hony is more sweet to him that hath beene dyeted with Aloes; so ioy in glory shall be more ioyous extracted out of the paines of life, and pangs of death vnto the godly.

*Miserum  
est fuisse  
felicem.*

Vse of  
Consola-  
tion.

Hence let the Saints sing, clap their hands and reioyce; let the ioyfull shout of a King be amongst them, in the sweet contemplation of the vnlmited mercies of God, towards them; that whereas in *Adam* as they were branches of his stocke, and so fruitfull in vnrighteousnesse, in his sinne, so indammaged and indangered, by their originall corruptions, besides their actuall transgressions; that God might in iustice haue punished them both with the first and second death, according to that menace in Paradise, to our Protaplasts: *In that day which you eate of the forbidden fruit, you shall dye*



directing to liue and dye well. 267

dye the death, (as *Augustine* interprets it) in that day which you forsake me by rebellion, I will forsake you by my iust iudgements execution: yet it hath pleased God so farre to mitigate both the guilt and the punishment of both, that in and by Christ they being redeemed from that second, that eternall, sempiternall death of the soule; the temporall death which is onely a change of a worse life for one infinitely better, is so farre inflicted, or rather imposed as makes for Gods glory, and their owne greater good.

Aug lib. 3.  
de ciu. Dei.  
*Qua die me  
deserueritis  
per inobedi-  
entiam, ego  
vos deseram  
per iusti-  
tiam, &c.*

Secondly, let this withall terrifie the wicked which are out of CHRIST, and as yet haue no more part in him then the Diuell and *Lucifer* (by reason of their witting and willing sins, by which voluntarily and frequently they crucifie him againe to themselves) that if the godly must haue their teeth set on edge in dying the first death of the body, for these sweet fruits which proued sower Grapes, that *Adam* and *Eue* tasted in the Garden, by reason of these remainders and reliques of corruption that are in them: how much more shall they, as they are threatned, as God hath decreed and denounced, drinke the dregs of Gods wrath, euen to the bottome, not onely in tasting the first death but the second; not onely that which is the separation of the soule from the body, but which separates both body and soule

2. Vse of  
Communi-  
cation.

*Phil. 3. 17.*

268 *Simeons dying Song,*

*Cum concu-  
bitur Cedrus  
Paradisi,  
quid faciet  
Virga De-  
santi?*

soule eternally from God, as they are corrupt  
and fruitlesse trees, twise dead : so if the godly  
which are trees of righteousnesse, planted by  
the riuers of Grace, be pluckt vp, that they  
may be transplanted in glory, much more  
shall they by stockt vp by the Axe of death,  
cut downe in wrath, like the barren Fig-tree,  
and throwne into Hell fire : yea, as they are  
called dead coales, *Psal. 17.* and God a con-  
suming fire, *Deut. 9. Hebrewes* the last, &c.  
so they are as sure to burne (vnlesse quenched  
by repentance) as they are fit to burne.

Neither doth the Lord take such avay  
ordinarily, by a naturall and peaceable death,  
as hee did *Simeon* here : but oft-times in the  
whirlewinde of his wrath, by some vnnaturall,  
and violent, and sodaine death, as the fruit of  
their prouoking sinnes. 1. Sometimes for their  
abuse of his worship, as hee did *Nadab* and  
*Abihu* : so *Iudas* that came from the Com-  
munion and hanged himselfe : as also the *Cer-  
inthians* who dyed for their vnworthy recei-  
uing the Sacrament. 2. Sometimes for rebel-  
lion against Magistrates, as *Corah*, *Dathan*, and  
*Abiram*. *Numb. 16.* 3. Sometimes for abusing  
the Seruants, Prophets, and Ministers of God,  
as the two and fortie Children whom the two  
free Beeres slew : the two Captaines with their  
fifties, that came to lay hands on *Elias*. 4. So for  
murthering the Saints, as *Achab* and *Iezabel*.

So

directing to liue and dye well. 269

So the tenne persecutors, infamously famous for the abundance of Christian blood which they shed, came all to fearefull ends, according to the curse threatned, *Psal. 56. 'Psal. 139. & Matb. 26.* that *Blondy men shall not liue out halfe their dayes* : and, *They that smite with the Sword, shall perish by the Sword.* 5. For gurmundizing, gluttonic, and drunkenness, as *Iobs Children, Iob 2. Baltazar, Dan. 5.* and the Israelites slaine whilst the Quails were in their mouthes, *Numb. 11.* 6. For couetousnesse, as *Ananias and Saphira, Acts 5.* 7. For Lust and Luxury, as *Cosbee and Zimri*, and the vncleane Israelites, *Numb. 25.* 8. For Tyrannie and oppression as *Pharaoh* and his Hoast, *Exod. 14.* 9. For Pride against God, as *Herod, Acts 12.* 10. For the effect of pride and malice, Blasphemie against heauen, as *Senacharib* and his pestilent Parasite *Rab-Jekah, 2 Kings 19.* as also for other sinnes.

But now wee are to hoist vp sailes into a Sea of matter; which flowes eyther necessarily from the Text, or by consequence of this last proued point, and by argument from the greater to the lesser, from the better to the worse; that if *Siméon* and the Saints must dye, then vnsanctified sinners : and so from the specials, and by inductions from all particulars the generall may be concluded, that all must dye. So much the Text giues vs leaue  
to

Doctrinē.  
All must  
dye.

to touch; for if we be here, as *Tully* intimates, *Tanquam in dinerferio*; as guests lodged in an Inne: or as those that come to a Mart, a Market, or a Faire; or as those that come to visite their friends, not to inhabite long here, but to depart, as *Simeon* here imports. Then *hoc commune malum*, this departure is the designed lot to all the worlds passengers: Wee here giue no reasons of the point, omitting or pretermittting them, till we come to distill some comforts against death: onely for explanation or further satisfaction. Ponder the premises, that since the godly which have no sinne, I meane (with *David* and the *Augustine* Confession out of *Augustine*) no imputed sinne, must die; since children that haue no actuall sinne doe dye, because the staine of the roote is propagated to the branches, as *Augustine*, *Anselme* and *Ambrose* haue in moe phrases explained, if *Adam* himselfe did dye, not so much as hee was a created man but as hee was a corrupted sinner. Then sure as life was the fruit of his obedience, if he had stood; à *Deo donante*, from Gods free giuing; so death is inflicted vpon his fall, à *Deo vindicante*, from God punishing.

*Psal.* 32. 1.

2.  
Non vt non  
fit, sed vt  
non imputetur.

De praxd.  
c. 2. & lib.  
cont. Fortunatum.  
cap. 2.  
In Lucam.

*Moriendum  
est omnibus.*  
Tullie  
Tul. 9.  
lib. 1.

And as now it is Gods Statute Law enacted, that all *Adams* Sonnes parraking of *Adams* sinnes must die, so it must be executed: nay, wee see it is executed, Philosophers, and Poets, and

*directing to liue and dye well.* 271

and the learned Heathens, who themselves, since their workes and writings haue felt the smart of deaths stroke, haue acknowledged it, Christians haue confessed it, Experience hath ratified it in the consumption and consummation of all ages, all sects, all sorts, persons and professions, that all must dye: *omnia peribunt, &c.* I, thou, hee, they, and euery man besides, that are, were, shall be, this way slides. Wee haue Gods *statutum est* for it, that as in Heauen all liue, and none must or can dye; in Hell all dye an eternall death, and none must or can liue: so in earth all must dye, and none can for euer liue. This is an ineuitable yoke, imposed on all flesh, *Nam rigidum ius est, &c.* the Law is strict, vnalterable, to striue against the streame vnauaileable:

*Lanificas nulli tres exorare Puellas,  
Contigit, &c.*

*The vnpartiall Fates, to whom we all are vnder,  
Wh rule imperiall cut lifes thread asunder.*

Many meanes haue Galenists and Physitians vsed for the preservation of life: many Workes and elaborate Bookes are extant, of the conseruation of health; but neuer none writ, or disputed of the exemption from death, because it were in vaine. If any Physitian could administer such a simple that vould perpetually

272 *Simeons dying Song,*

tuallly prolong life : if any Lawyer could plead the case with Death, not to enter violently vpon their bodie (which is his tennant-right) and preuaile. If any Diuine did preach that sinners should not dye, and performe it: the first should haue moe Patients; the second, more Clyents; the third, moe Auditors, then euer had any of their fellowes in their functions: But to teach, or plead, or practise this point, which the Diuell guld our first Parents with in Paradise, *You shall not die*, were to be a Lyar like him, it were to build Castles in the Ayre, to sow the winde, and reape the whirlewinde: for, *Omnes vna manes nox, &c.*

Hom.lib.2  
ed. 3. sic  
od. 12. od.  
28. &c.

*Deaths tract wee all must tread: our lifes  
faire light  
Must be obscur'd, and set in Deaths darke  
night.*

How many glorious Lights in the vworld, Kings, Kefars, Emperours, Popes, Potentates, Dukes, Earles, Lords, Barons, &c. Learned, wise, prudent, potent, &c. haue already perished, and vanished, like Comets and blazing Starres, leauing no more tract behinde them, then a Serpent that goes ouer a stone? of whom wee retaine nothing but the Images corporeall of their bodies, or mentall of their mindes; by the help of some Painters, or their owne or others pens, that haue onely shewed

to posteritie, that such men there once were, but now are nor. What haue wee sauing the Images of moe then an hundred famous Emperours of the East and West, Christian and Heathen?

Amongst the rest, vvhere are the seauen *Henries*, the sixe *Constantines*, the fve *Ottoes*, the fve *Charleses*, the fve *Lodonicques*, the foure *Leo's*, the three *Theodosij*, the three *Fredericques*, the three *Tiburinusses*, the two *Clandij*, the two *Alberts*, the two *Anastasi*, the two *Martians*, the two *Rodulphs*, the two famous *Casars* for warre and peace, *Iulius* and *Augustus*, with the rest? Is not the lampe of their life extinct? Those whose voyces commanded the Nations, are they now able to speake? (as it was said of *Alexander*) those that vvere able once to deliuer others from death, could they free themselues?

Besides, where are now more then two hundred of Romaine Bishops, and triple Mitred Popes: some of whose roaring Bulls made once all Christendome quake and shake? Where are now the twelue *Gregories*, the nine *Bonifaces*, eight nocently *Innocents*, the seauen *Clements*, the sixe *Alexanders*, sixe *Vrbans*, sixe *Adrians*, twelue *Benidicts*, the fve *Celestines*, the fve *Nicholasses*, the foure *Sixtusses*, the foure *Sergij*, the foure *Anastasi*, the foure *Felixes*, the foure *Eugenij*, the three *Silnesters*,

T

the

274 *Simeons dying Song,*

\* As Alex-  
ander 6.  
John 11.  
Job. 22. &c.

the three *Victors*, the three *Lucy*, the three *Julij's*, with the rest? Doe they not all know now that which \* some of them Atheistically in words, in writings, and in life, haue denyed? that their bodies were mortall, their soules immortall? that there is a Heauen for the godly, a Hell for the vicked; but no Purgatory passage to eyther the one place or other, for eyther sort?

The deaths  
of the  
worlds  
Worthies  
of al kinds  
epitomi-  
zed.

Besides, where shall wee seeke but amongst the dead, for all the Romane *Cesars*, the Egyptian *Ptolomies*, the Latine *Murrahnes*, the Albane *Siluius*, the Syrian *Aniochus*, the Arabian *Abaharcques*, the Argiue *Abantiades*, the Persian *Achaminedes*, the Theban *Labdacides*, the Lybian *Lybiarcques*: and all the rest of those renowned Kings which had such diuers dénominations from their worthy Predecessors, and from those Countries ouer which they ruled?

Nay, to come nearer home: where are all our English Kings, that haue awfully swayd the Brittain Scepter since the Conquest? Where are the two Conquering couragious *Williams*, our three *Richards*, our lixe *Edwards*, our eight *Henries*? Hath not Death made a Conquest of them? Haue we any remnants of them sauing their Westminster Monuments, their Ensignes, their Verrues? Could their Scepters, Crownes, Coulours, Honours, Miters, Power,



directing to liue and dye well. 275

Power, or pompe of these Potentates, resist  
Deaths all-subduing, all-subiecting rod, which  
brings vnder moe, then *Mercurius* charming  
wand in the Poet? No verily.

*Non ducis imperium, non regia Mitra, corona  
Pontificis summi, &c.*

*Both conquering Dukes, and Princely Crownes,  
The mitred Popes, proud Cardinals,  
Imperiall Scepters, Prelates Gownes  
Death vassalizeth and intbrals.*

So, if wee should continue in this Quere,  
and demand what is become of all those wor-  
thy Generals, *Ioshuah, Gideon, &c. Achilles,*  
*Hector, Ajax, Melciades, the Gracchies, Ca-*  
*millus, Fabians, Asdrubal, Hannibal, &c.* Or  
those tryumphing Conquerours, *Cyrus, Alex-*  
*ander, Scylla, Marius, Cassius, Scipio, Metellius,*  
*Valerius, Pompey, Cesars, Antonie, Octavian,*  
*Claudian, Aurelius?* Death hath carryed them  
in tryumph, as they others. *Abstulus, &c.* For, Hor. lib. 3  
cap. 16.  
speedy Death stopt stout *Achilles* breath.

So, where are those huge and vast Gyants,  
the Sonnes of *Anack*, the *Nimrods* of the  
world, *Typhens, Anteus, Enceladus, Turus, Po-*  
*lypheme, Atlas, Hercules, Cacus, Orestes, &c.*  
as terrible in their times, as *Goliab* was to the  
*Israelites*? Now it is a wonder (no terrour) to  
see their ashes and their bones: now fearefull

Hares leape ouer dead Lyons (as the Grecians  
 scoft at dead *Hector*.)

So, if wee should reflexe vpon these lear-  
 ned Lights and Lampes, in Diuinitie or Hu-  
 mane Learning; the Fathers of the Greeke and  
 Latine Church: graue *Tertullian*, learned *Ori-  
 gen*, wittie *Bernard*, eloquent *Chrysostome*, zea-  
 lous *Augustine*, iudicious *Ierome*, and the rest.  
 Or vpon these wise Heathens, deepe Philo-  
 sophers, *Aristippus*, *Empedocles*, *Democles*, *Ze-  
 nocrates*, *Anaxagoras*, *Pithagoras*, *Diogenes*,  
*Socrates*, *Plato*, *Aristotle*, the seauen Grecian  
 Sages, &c. Or vpon these famous Orators,  
*Pericles*, *Isocrates*, *Alcibiades*, *Gorgias*, *Pollio*,  
*Lucius*, *Crassus*, *Zenophon*, *Hortensius*, *Demost-  
 henes*, *Cato*, *Cicero*, *Quintillian*. Or vpon  
 these Laureate Poets, *Eschilus*, *Pindar*, *Euri-  
 pides*, *Aristarchus*, *Hesiod*, *Menander*, *Simo-  
 nides*, *Sophocles*, *Anacraon*, *Ennius*, *Statius*,  
*Persius*, *Claudian*, *Varro*, *Plantius*, *Lucan*, *Ho-  
 mer*, *Terence*, *Onid*, *Virgil*, &c. Or vpon  
 these famous Legifers, and Law-giuers, *Mer-  
 curie* amongst the Egyptians, *Licurgus* a-  
 mongst the Lacedemonians, *Solon* amongst  
 the Athenians, *Numa* amongst the Romanes;  
 as also vpon *Androdamus*, *Philolaus*, *Bocce-  
 rius*, *Carneades*, &c. Or vpon these pro-  
 found and famous Lawyers, *Vlpian*, *Iason*, *Dru-  
 sus*, *Bartolus*, *Baldus*, *Iustinian*, *Decius*. Or  
 vpon these expert Physitians, *Hermogenes*,  
*Disippus*,

*directing to liue and dye well.* 277

*Disippus, Celsus, Nicomachus, Eschulapius, Hippocrates, Auicen, Galen, &c.* Skilfull Astronomers, Astrologers, and deepe Mathematicians, *Thales, Manethes, Prometheus, Endosius, Protagoras, Berofius, Archites, Zoroaster, Ptolomie, Anaximander, &c.* Or subtile Geometricians, *Polemon, Pausanias, Asarinius, Theodorus, Diccarchus, Nicephorus, Euclides.* Or these accurate, and faithfull Historiographers, *Thucydides, Iosephus, Herodotus, Diodorus, Egesippus, Isodore, Eutropius, Lince, Salust, Plutarch, Appian, Plinie, Suetonius, Possidonius, Orosius, Eusebius, Tacitus, Iustin, &c.* Or these exquisite Musicians, *Zenophocles, Himenaeus, Amphiion, Chiron, Arion, Linus, Philades, Orpheus, &c.* Or these famous Painters and Caruers, *Timantes, Aristarchus, Timagoras, Pirasius, Zenxis, Apelles, Phidias,* our English *Michael* and *Raphael,* with infinite more, of worthy spirits, eyther inuenters, or perfecters of Arts and Sciences, whether Liberall or Mechanicall; such as haue bene Eupaters, well-willers and Benefactors to humane Societies, which Antiquitie hath dignified, liuing as more then men, accounting them as Heroes and Semidians, and Deified as Gods; are they not all dead like men? Haue they not gone the way of all flesh, as *Danid* saith of himselfe 2 *King. 2.* Yea, though some of them were Metaphoricall and terrestriall Gods, (as *Danid*

prophesieth of all Princes) they are dead like men: their honour is laid in the dust: an Epitaph writ vpon a marble stone, a Monument, or Statue erected to them, or for them, an Enchormiasticque Verse in the numerically lines of some Poet, or a narration vvhhat they haue beene, or what they haue done, good or euill, in the workes of some Historian, is all which is left of them (euen as a linnen shirt was that remained of that victorious *Saladine*: ) yea, these whom wee haue deseruedly called worthy spirits, as *Alexander*, *Tamberlaine*, *Iulius Caesar*, *Prince Arthur*, in former times: as also the rest of those nine Worthies amongst the Heathens, and those other nine amongst Christians in former times: as also that Noble *Sidney*, that ingenious *Picus Mirandula*; that subtile *Scaliger* in our times; haue now their earthly tabernacles, (the lodges and organs of such purified spirits, and heauenly inspired soules) dissolued; their bodies descending as their better part ascending: and so it shall be with vs, and with all of vs.

Ouid ad  
Liuiam,

*Tendimus huc omnes metam properamus ad  
vnam, &c.*

*Th'Earth is our common Haven thither  
saile we,*

*Deaths bonds to breake, alas, how small pre-  
uaile we.*

That

That which was said to *Adam*, is said to euery one of vs, *Dust thou art, and to dust thou shalt returne*, *Gen. 3. 19.* *Michael Glycas* amplifies it thus, as hee is alledged by *Brammillerus* the Germane; *Pulvis es, ex pulvere es, &c.* Dust thou art, of dust thou art, and into dust thou shalt returne. As if one should say of the congealed Ice, *Aqua es, ex aqua es, & in aquam redibis*, water thou art, of water thou art, and into water thou shalt be resolued: (for the Ice is an excellent embleme of our bodies, which are more brittle then Ice.) Neyther is it any otherwayes vvith our terrestriall bodies, in some proportion, then vvith the celestiaall. For as all the Starres, how euer glistering and glorious, arising in the East, moue to the West, some in a faster, some in a slower motion: so wee moue to our earth, as naturally downward as stones and those heauy things: for, *Omne graue deorsum*; the earth is our proper center, to which wee moue and decline, some sooner, some later.

And as the Planets *Saturne*, *Iupiter*, *Mars*, *Mercury*, *Sol*, *Venus*, *Luna*, moue in their proper motions, some quickly vvithin a short space, some slowly circkling the Heauens: as the Moone vvithin a Moneth, the Sunne in twelue Moneths, &c. vvithin their courses being finished, they returne againe to the place from whence they had their first beginning of

A true descendant of death.

motion: so wee being fixt in our places and stations in this life, in our speciall callings, when wee haue finished our course and done our taske, wee moue directly into that place from whence we came, euen into the bowels of the earth, some in a quicker, some in a slower motion: some in their youth, some in their age; but all of vs now or then.

*Serius aut citius, metum properamus ad unam.*

*Wee all doe tend one way: and soone or late  
We clapse our earth in lifes expired date.*

With *Brutus*, wee kilse our mother, vvee goe to lodge in this common Inne: our generall mother, the earth, receiues vs into her bowels againe, as the Fish Scylopendra swallowes her little frye, and some Bird her yong ones, in some common danger, vvhich they safely cast forth againe, as the Whale did *Ianas*: vvith the little Silke-worme vvhen our vveeb is spunne vvee dye, vvch death vvee can no more auoid then the tall Cedar, or greene Popler can auoid the Axe of the husbandman; or the sayling ship the blustering vvinde, or cloud threatning waues: for of all things in the world it is most certaine we shall dye, all other things are exposed as much vnto vncertaintie as to vanitie. A man knowes not how prosperous his iourney shall be by  
Sea

*directing to liue and dye well.* 281

Sea or by Land : if hee make a bargaine it is casuall and vncertaine whether it will be thriving and sauing or no.

If a man marry a wife it is vncertaine whether hee catch a Fish or a Frog, a Shrew or a Sheepe; a *Rebecca*, or a *Zanispe*. If a man beget a childe, it is vncertaine whether hee proue a wise man or a foole; rich or poore, and so in all other humane things in this life there is casualitie and incertainetie, onely that we shall end this life and dye, we are most certaine. Everything in the world preacheth and proclaimeth this vnto vs, The Sunne that riseth and setteth daily ouer our heads, tels vs our lifes Sunne shall set: the cloaths vpon our backs, that weare and waste, are memorials to vs of the wearing and wasting of our bodies: the graues vnder our feete tell vs, that others must tread vpon vs as wee tread vpon others: the dust that blowes in our eyes tels vs, that weare but dust; yea, the bodies of Beasts, Birds, and Fishes, that we eate for meates, in our dishes, tels vs, that our bodies shall be meate for Wormes: *Instant omnia moriuntur*; All tell vs, death is as certaine, as the houre is vncertaine.

The naturall causes of death (besides these causes that Diuinitie giues) proue our death.

First, the Elements struing and wrastring within our bodies in their discord, setting out  
of

Naturall  
causes of  
death.

of rime the Harpe of our Health, tels vs, that some malignant humour predominating, will ere long breake a sunder the strings of life.

Secondly, this *Messalina*, this vnchaste and vnfatiable woman, called *Materia prima*, the first matter, alwayes burning with lustfull appetites, and desires of new formes, still plots the corruption of her old subiect.

Thirdly, the radicall humour consumes after it be come to his height of augmentation, like the Sea that recoyles and ebbes when shee is at full: which moysture though it be restored againe by dyet or Physicke for the quantitie, yet it is not so pure as the spent for qualitie, saith *Fernellius*.

Fourthly, the blood, as it growes old, be- ginnes by little and little to condensate and waxe thicke, and so corrupts.

Fiftly, the Spirits waste by vse and labour, (which vveares euen Iron and hardest met- als) the body and the minde by corporeall and mentall exercises, like two vnthristie Heyres, spending them faster then the father and fosterer of them the Heart, can digest and gather them: all these say dye wee must; nay, that dye all must: Rich *Dives* as well as poore *Lazarus*, *Salomon* as well as *Nabali*, the wise as well as the foole, fayre *Absolon* as well as foule *Thirstites*, Muslicall *Nero* as well as harsh *Menius*, tall *Saul* as well as little *Zachens*,  
godly



*directing to liue and dye well.* 283

godly *Jonathan* as well as his vngodly Father; high and low, rich and poore, one with another, participate of the common condition of humane nature, once to dye. Yea, the Princes of the earth cannot with-draw their neckes from this yoke; euen those that are Gods on earth shall dye like men; though mighty Potentates, like *Nabuchadnezzars* Image, be high and tall in birth and bloud; though their heads be of Gold, in wearing golden Crownes; though their breasts and armes of siluer; though they were as rich as *Cressus* or *Crassus*, and had siluer, with *Salomon*, like the Seas sand; though their bellies were of brasfe, made as it were a caldron, wherein the stomackes heat boyles so many meates which the mouth as *Caterer* prouides, and the pallate as *Sower* tastes; though their thighs be of Iron, in respect of potencie and power, yet their feete that props all this are of clay, their end is earth; the stone from the mountaine, the corner stone crusheth them, sends some meanes or others of their mortalitie: which crushing cannot be preuented; there is no writ of priuilege to exempt any from it, no persons, no place, no perswasions can procure an immunitie from not dying. Death is as inflexible as vnresistable; inflexible, for eloquence which charmed *Argus*, will not charme Death. *Tullies* tongue could not saue *Tullies* life, vwhen

*Antonio*

*Antonie* sends for head and tongue and all;  
 (no more then *Iohns* zeale could stop *Herodias* malice to saue his head;) *Achitophels* pol-  
 licie, *Esops* wit, *Mithridates* his being a good  
 Linguist, *Aristotles* Philosophie, *Philoludans*  
 his learning, *Demosthenes* Oratorie, *Atrions*  
 Harpe could not moue inexorable Death for  
 an houres sparing, when their glasse was run,  
 Nay, beautie vvhich is the best perswader  
 ( though a dumbe and silent Orator ) can  
 finde no more fauour with Death then *Lau*  
 did with cold *Anaxagoras*. For sure, *Rebecca*,  
*Bathsheba*, *Ester*, *Helena*, *Irene*, *Abfalon*, *Ioseph*,  
 with others mee, men and women, were good-  
 ly Creatures, yet if a man could now see their  
 Sepulchers, hee should see ( that like that faire  
 Ladie, which was found lying besides Prince  
*Arthur* in *Glastenburie*, vvhom *Mr. Speede*  
 mentions ) all beautie is but dust : and as in-  
 exorable, so vnresistable : Noblenesse and  
 Royaltie are vnable to encounter it; *Alexan-*  
*der*, *Iulius Caesar*; and most victorious Princes,  
 haue vailed their Bonnets, and done homage  
 to it; yea, it hath preyed vpon *Agamemnon*, and  
*Nabuchadnezzar*, as a Theefe and Pirate vpon  
 rich prizes. Old age is venerable, youth is  
 lusty, but death reuerenceth not the gray  
 hayres of the one; for though *Adam*, *Enoch*,  
*Sem*, *Methusalem*, *Malaleel*, *Iaired*, *Noah*, *He-*  
*ber*, and others, in the primitiue times; as also  
*Arganton*,

*Arganton, Nestor, Valerius, Cornutus, Epimene-  
des, Metellus, Terentia, Clodia, Hippocrates, Sy-  
bill,* and infinite others amongst Christians  
and Heathens, liued so long, that the Hi-  
storians write, and Poets sing, that, *Tercen-  
tium Messes, &c.* That they liued their one, two  
and three hundreds, yet though their lifes day  
were very long, at last came Euening Song.

Neyther respecteth it the Greene lockes of  
the young, but like an Eagle and Vultur sea-  
zeth on the flesh of Infants, as in the murther  
of Bethlems Infants, and in the death of ma-  
ny Children younger then *Dauid's* Childe, that  
dyled. Experience saith, that *Prima quæ, &c.*  
The houre that gaue them breath, did end  
that houre in death, as *Seneca* saith of others:  
Yea, *Missa &c.* Both young and old, Deaths  
cruell armes infold. *Es fugacem, &c.* The man  
can neyther flie him, nor the youth passe by  
him.

*Hazael* was as swift as a Roe, and *Atlanta*  
was too swift for a woman, yet Death ouer-  
tooke them. *Goliath* was a great fellow, but  
Death was greater. *Sampson* was strong, but  
Death was stronger; it killed him that killed a  
thousand with the iaw-bone of an Asse; it cut  
downe him that pluckt vp trees by the rootes.  
That *Enceladus* that great darter, could not  
shunne his darts, neyther can any: for it is like  
that *Ramme* which *Daniel* saw in his Vision,  
that

*Silius lib. 3*  
*de Argant.*  
*Ouid. lib.*  
*14 de Syb.*  
*Propertius*  
*lib. 2. de*  
*Nestore.*  
*Sic Iuuen.*  
*Sat. 10.*

*Seneca in.*  
*Her. sur.*  
*Hor. carm.*  
*lib. 1. od. 18*  
*Hor. carm.*  
*lib. 3. od. 11*

*Judg. 15.*

*Enceladus*  
*Iaculator*  
*audax.*  
*Hor. lib. 3.*  
*od. 4.*  
*Dan. 8.*

286 *Simeons dying Song,*

that shakes his hornes against the East and the West, the North and the South, and the beasts are not able to resist him. It is like a Haruester that with his Sickle cuts downe all, Corne and Tares, good and bad.

*Mors refecat, mors omne necat, nullumq; veretur.*

*What ere it meetes with, vp it sheares,  
For none it fauours, none it feares.*

*Mors à  
mordendo.  
Vel à morfu  
retiti pomi.*

*Iuuenal.  
Sat. 10.*

*Me vestigia  
terrent, om-  
nia se ad-  
uersum,  
spectantia  
nulla re-  
trorsum.  
Prou. 7.*

It is a mad Dog that bites all, as it hath his name (like the Vsurer) of biting, so *Mors mordet omnes, &c.* It bites all, yea, euen the biting Vsurers, and grindes those that grinde the faces of the poore. It is a fire vnsatiable, burning the greene Iuie and the cragged Oake; young and old. It is a Tyrant ouer Tyrants, bringing them to their graues, *cum cade & vulnere*, (as it did *Nero* and *Domitian*) with bloody heads. It is like the Sea, terrible, not to be dramd, not to be turned out of his channell; carrying all away with it, by as many wayes as there be wayes to the Sea: all waters runne to the Sea, and all men tend to their earth. It is like the Lyon in the Fable, to whose denne many Beasts went, but none returned. It accepts as many as comes, like the Harlot in the *Proverbs*, but none returns, since (like those Oxe-like beastly, fooles that goe in to a whore) they goe into the chamber



*directing to liue and dye well.* 287

chamber of death : like a couetous Niggard,  
it receiues all, but parts with none. Spaires  
none *necq; moribus nec etati* : Nay, saith a Pa-  
pist, *nec Matri vita, nec vita*; neyther the Vir-  
gin *Mary* (which they say is the Mother of  
life) nor CHRIST the life it selfe : then  
much lesse will it spare vs : for, *Pallidamors  
aquo pulsas pedes; &c.*

*With aquall foote it knockes the gate  
Both of the rich and poore estate.*

And that so indifferently, that as one saith, if  
hee should make choyse of a Iudge in the  
whole world, he would chuse Death : it is not  
corrupted like a corrupt Officer, but is as vn-  
partiall as imperiall. Thus much for the ne-  
cessitie of dying.

Now it is time by Vse and Application to Vse.  
bring home, vvhat hath beene said, vnto the  
heart of euery Reader.

First therefore, from the necessitie of death,  
let it teach vs not too much to be in loue with  
life, or with any thing in this life. What a folly  
is it for a man to set his heart vpon a strange  
woman, in a strange Country, whose face it is  
likely hee shall neuer see more ? If *Sampson*  
had knowne how soone he should haue beene  
taken from his *Dalilah*, hee would neuer haue  
so doated on her : if *Sichem* had knowne how  
speedily his lusting loue to *Dinah* would haue  
occasioned

occasioned his destruction, hee would rather haue loathed her before his folly with her (as *Amnon* did *Thamar* after) then haue loued her. If wee did but ponder how soone wee are to leaue these perishing pleasures, and profits, which will be our ruine, and irreuocable destruction, wee would cast them from vs, as a menstruous cloath, wee would hate them as wee doe a Toade, detest them as wee doe the Diuell, and flye from them as *Moses* from his rod when it turned into a Serpent. Oh the thought of death may moderate even lawfull affections, and curbeth them in their idolatrous exorbitancie, from being immeasurable, least by a violence of desires they be carryed away after any outward thing that wee doe inioy, and may cause vs (as it did the holy Patriarks, Prophets, Apostles, primitiue Christians, ancient and moderne Martyres,) to leaue father and mother, wife and childe, house and land, portion and pence, for Christs cause voluntarily, as *Moses* did the pleasures of *Pharaohs* Court, since (as *Horace* hath it) *Linquenda tellus, &c.* Wee must leaue them, will we nill wee. Necessarily, and sure, if wee ought to leaue in affection the good things that wee liue by, much more wee ought to leaue both in Affection and Action, the sinnes that wee perish by, ere wee leaue the vworld; least wee dye as vicked men haue dyed

directing to liue and die well. 289

dyed before vs, as wretchedly as vickedly.

Secondly, since wee must all dye, and that as wee haue heard, because vvee haue sinned, then if wee loue life, (as all doe naturally) let vs hate sinne that deprives vs of life. A man that loues his Wife dearly, cannot loue him that would make a breach betwixt them, or deuorce him from her: hee that loues his life, me thinkes, should not loue the intentiue murderer, that plots and contriues his death. This disturber, this destroyer, is Sinne: It is a right *Faux*, a plotter of thy perdition, a right *Cate-line*, a conspirator of thy calamitie: it watcheth opportunities, as the Foxe doth the Hare, as the Lyon doth the Dogge, as *Iael* did *Sesera*, as *Iudith* did *Holofernes*, and as *Delilah* did *Sampson*, when to deceiue thee, when to destroy thee: yea, euen when it sawnes vpon thee, and flatters thee, and playes with thee, then (like the Cat's play with the Mouse) it purposeth to prey vpon thee. Thus it sawned and flattered vpon *Adam* and *Eue*, and offered them (as *Witches* and *poysoners* offer Children) an Apple to play withall, but by this Apple it killed them, so hath it done all mankind besides, and wilt thou fauour it?

Zealous was his spirit that once expostulated with one, as I now with thee, *Peccatum omnes maiores tuos occidit, & tu fouis?* Sin (saith one) hath slaine all thy Predecessors, and An-

2. Vse of Instru-  
ction,

Those that  
loue life  
must hate  
sinne, the  
cause of  
death.

cestors, and wilt thou make much of it? Wouldest thou desire to looke vpon, and gloriously to sheathe that Sword or Knife that killed thy good Father, thy kinde Mother, thy speciall Friend, thine onely Childe? This, Sinne hath done, or will doe. Couldst thou finde in thy heart to bid those Varlers welcome that did kill the Kings of France? Now canst thou finde in thy heart to entertaine and retaine that sin in thy soule, which hath killed all the Kings in Christendome? then perish thou by it with the rest: if thou wilt not be warmed be harmed. But sure to loue that sinne that not onely hath killed thy Progenitors, but that labours to imbrew his hands in thy blood to, that sweetens his temptations to poyson thee, that spreads his ginnes daily to trap thee, that bends his bow still ready to strike thee, that lyes in ambush still to surprize thee, and yet to trust it, and follow the lusts and commands of it, to obey it, is great folly: but to make it thy bosome-friend, to lodge it in thine owne bed, to set it at Table with thee (as *Danid* did his treacherous Companion) to carry it about with thee, to suffer it to haue free accessse every day to the Castle and best Chamber of thine heart, through the dores of thy cares, and the vvindowes of thy eyes, and the entrance of thy mouth, to acquaint it vvith all thy secrets; I say it is extreame madnesse. For the pleasing



*directing to liue and dye well.* 291

sing of sinne, thou dost preiudice thine owne life, temporall, spirituall, and eternall, and displeasest G O D; and wilt propoke him to cut thee off; for vvhetheras other Kings destroy onely the forraine Castles and Cities of their enemies, to establish their owne Crownes: so G O D for sinne destroyes the Citie and Castle which himselfe hath built and made, the body and soule of sinfull man,

Thirdly, this consideration of Deaths commaund ouer euery created nature consisting of body and soule, whereby all humane flesh is designed to the graue, serues notably to comfort and erect the poore deiected and reiected vvormes of the world; and to deiect and cast downe the high lookes and eleuated thoughts of the proud and potent: for, if both the one and the other consider well, that as they had both one originall and beginning from the earth, their foundation being from the dust and clay, and that both of them ere long shall be paraleld and equalized in the graue, where they shall see corruption. Neyther shall the meane man too much distaste his owne estate, and emulate the mighty; neyther shall the proud Potentate exalt his Crest, and insult ouer the poorest Peasant.

*Alphonfus* in one word resolues what it is that equalizeth the poore man with the Prince, the Mechanicall with the Monarch, and that is the

3. Vse of  
Mitigation

graue; some say, sleepe (in vvhich the poore man participates halfe his life time with the rich; nay, oft-times in the better share; the poore Labourer soundly sleeping when *Agamemnon* and *Assuerus* are vvatching, when *Le-roboam* and *Nabuchadnezzar* are troubled in their thoughts about golden Calves, and such things, as they dreame and doate vpon; which made *Cesar* vvilling to buy the bed of the indebted poore man of Rome, who slept better then hee:) but vvwhether that Deaths younger brother Sleepe, vvorke alwayes this effect or no, it is as little materiall as it is vncertaine. I am sure Death the elder Brother, brings all states and conditions to this paritie.

Death  
onely  
makes the  
Prince &  
the Pea-  
sant equall.

Hence the vvitty Painters pictured it (like *Loues Cupid*) blinde, and vvithout eyes, hitting and hurting at randome, Kings, Princes, Popes, Prelates, Lords, Lownes, &c. vvithout difference and distinction of degrees, Crownes, Diadems, Scepters, Miters, Pals, Roabes, Rorchets, Ragges, Purples, and Leathren Pelts, being all Ensignes of his Trophies.

*Subtus Purpurei veniunt vestigia Reges,  
Deposito luxu, turba cum paupere mixti.*

*The rabbling rout and purpled Kings  
Are all alike Deaths vnderlings.*

Yea,

directing to liue and dye well. 293

Yea, *Mors Sceptra Liganibus aequal.*

*There Scepters and the Sheep-hookes sympathize;  
The Carter doth the Courtier equalize.*

This thought much possest *Augustine* and *Bernard* in their Meditations, and therefore they send vs to the graues and sepulchers of the deceased, to see if wee can finde any difference in their bones, and munmiamized earth, saue onely in the externall pompe, and superficiall vernith of their Monuments: nay, sure there is no difference at all, vnlesse (as once it was said wittilie) that the corrupted bones and putrified bodies of the rich, being more crammed and fatted with sursetting and drunkenesse, doe smell and sauer more strongly then the withered karkasse of the frugall and abstentious poore man.

This Consideration caused the wittie Cy- *Diogenes*,  
nicke, when hee was vpbraided by *Alexander*,  
what hee could finde him to doe amongst the  
sepulchers of the dead (for indeede there was  
his choyse study,) *Oh* (quoth hee) *I am here  
searching for the bones of thy Father Phillip of  
Macedon, and I cannot discern them from  
others.* An answer as sound as Satyricall, as  
Dogmaticall as it was dogged: for, *Victor ad Seneca in  
Herculeas, &c.* For, though a man could con- *Agamem-  
non.*  
quer more then eyther *Philip* or *Alexander* in  
their times, and could extend his conquest  
beyond

beyond *Hercules* his Pillars, yet his portion of earth shall be but a few fecte, no greater then the meanest of his vassals, when he shall mete it out with his owne dead body, as *Alexander* himselfe was forced to confesse, when by an occasioned fall hee was constrained to imprint his body in the dust.

And sure if *Alexander* had rightly applyed to himselfe cyther *Diogenes* his girds at his ambition, or his inclining dying condition, he would neyther haue so soared ouer all the world besides, liuing; neyther should he haue subiected himselfe to the quipping censures of the wisest in the world, dying: for as it is recorded after hee was dead, and his bones were put in a vessell of Gold, diuers Philosophers meeting to see this dead and vexpected dumbe show. One quipt at him thus; Yesterday hee that treasured vp Gold, now Gold him. Another thus; Yesterday the world would not content him, now a Sepulcher of sixe fecte must containe him. Another thus; Yesterday hee pressed the earth, now the earth presseth him. Another thus; Yesterday hee ruled the world, now Death over-rules him. Another thus; Yesterday all the liuing followed him, now hee followes all the dead: and euery one had the like diuersitie of Descant; the last knits vp all their censures thus, *Heri multos habebat subditos, &c.* Yesterday he had many subiects, now all are his equals.

*equals.* Thus did these liuing Hares insult ouer this dead Lyon : so will the meanest insule ouer thee in the like case, though thy loslie lookes now ouer-toppe thine equals; though thy pride trample vpon thine inferiours, as Pope *Alexander* did on the necke of *Fredericke*; and dare contest and contend with thy superiours : therefore leaue thy hautinelle, and learne humilitie; doe not magnifie thy selfe against those that are mightier, or aboue those that are meaner then thy selfe; scorne not to sit at table with him that must lye in the same bed with thee, I meane, in the earth : looke not at thy white feathers and proud plumes with the Swanne and the Peacocke, but at thy blacke feete, the earth, thy originall. *Quid superbis puluis & cinis?* Why art thou proud, dust and ashes? what art thou but dust? If Honourable, Noble, Worshipfull, Witty, Wealthy, Learned, Beautifull; thou art but honourable dust, noble dust, worshipfull dust, witty dust, learned dust, beautifull dust. This is the proper adiunct to all the best and the rest of thy Epithites. What is one piece of dust, of sand, of slime, better then another? Why boasts thou of thy Babell, of any thing within thee, or without thee, thy best things being none of thine but Gods, thy worst the Diuels and thine owne, not worth a proud thought, thou thy selfe being the earths, and none of thine owne.

Neyther let the holy, humble, pious, poore man be too-too much deiected, eyther at his owne meannesse, or at the greatnesse of the insolent insulting debasht men of this world, who ouer-toppe them, and ouer-droppe them to, as the high Oakes doe the lowly shrubs: but let them haue patience a-while, and they shall euery way paralell them.

As men in the Scripture are compared to Trees, so the Comparison holds well. Goe into a Wood and Forrest, thou shalt see as great difference of Trees in their kinde, as of the Starres in their kinde; some Ash, some Oake, some Cedar; some tall, some small, some straight, some crooked, some young, some old: but now, marke these Trees cut downe and burnt in the Furnace, in the Iron-workes, or the like, and tell mee if thou canst distinguish betwixt the ashes of one tree and another. Looke at the accounts of the Merchant, one Compter stands for an hundred pound, another for twentie pound, another for twelue pence, another for a Cypher, this for more, this for lesse; but when the account is done shuffle them all together, and who can tell the difference betwixt this Compter and that, they are all but base mettall. So in this life there is difference betwixt man and man, in respect of inferioritie or Superioritie, Magistracie or Ministerie, Prince and Subiect, Master and Seruant,

*directing to liue and dye well. 297*

uant, one man is of more value, ( as *Dauids* Souldiers said of him) then a thousand others: one spreads out his boughs like *Nabuchadnezzar*, (as *Daniel* interprets his Vision) farre and neare: one is high in place, like a tall Cedar, another like a lowly shrub: one is a Figure, another a Cypher. But now when the Axe of Death cuts all downe, when like Compters we be all shuffled together, and put in the common boxe, the Graue, then who can say, here are the ashes of *Alexander*, hete of poore *Irus*?

Besides, thou seest a Stage-play ( as it is to be doubted thou seest too many ) there thou obseruest one acts the part of a King, another of a Captaine, another of a Reueller, another of a Gentlemen, another of a Courtier, another of a Pander, a Knaue, a Clowne, a Foole; thou wouldest thinke some vaine fellow in his borrowed brauery to be a King, or in his acted knauery and folly ( as is most likely ) to be a very Knaue and a Foole: but when the Play is done, they are all alike, Rogues by Statute, if they wander; or silken Beggars howsoeuer.

In this our life wee act diuers parts, some Comickall, some Tragicall; some in this kinde, some in that, vpon the Stage of this world: in the time of acting, one is by his place and office a King, another a Baron, a third a Knight, a fourth a Squire, another a Physitian, Lawyer,

Similes, illustrating Deaths effect in equalizing all.

Lawyer, &c. one a great man, another a poore  
 Mechanicall Artificer, according to our seue-  
 rall ranckes and callings. But now vwhen the  
 Stage shall be dissolued; the world burned, our  
 parts acted, wee shall be all alike in respect of  
 our interred bodies : and wee shall be iudged  
 all alike in our particular or generall iudge-  
 ment, according to the workes which we haue  
 done in the body, therefore since wee are all  
 earth, as like as one Egge to another, since all  
 of one mettall, and like Leaden pellers, cast in  
 one mould; since all of one cloath, differing a  
 little in the shape; since all must goe alike to  
 the earth, and all be alike in the earth : let vs  
 not be too much exalted with greatnesse, like  
 the Horse which is proud of his trappings,  
 which must be pulled off vs when wee are sta-  
 bled in our Graues : nor let vs be too much  
 deiected with our meannesse of place and con-  
 dition, since Death will bring the two vnequall  
 lines of the high and low estate to be paralell  
 in the center of our earth : at which time *Se-  
 necas* Epitaph will fit the Tombes of both rich  
 and poore :

Seneca in  
 Agam.

*Hic seruus, dum vixit erat, nunc mortuus idem,  
 Non quam tu dari magne minora potest, &c.*

*This poore man whilst he liu'd, a servant was;  
 Now dead : the rich, in nothing doth surpass.*

Thirdly,



*directing to liue and dye well.* 299

Thirdly, since we must all dye, it behooues  
all of vs, and euery one of vs, to meditate of  
Death, and to prepare our selues for Death,  
euen as hee that is to take a iourney, or to de-  
part into some forraigne coasts, thinkes of it,  
contriues it, and fits and furnisheth himselfe  
for it: especially if hee be vpon going, and  
that his voyage must presently be vndertaken.  
Thus the case stands with vs, our long Voy-  
age ( called here our departing ) must be vn-  
dergone; it is vnauoydable, vndispensable, for  
the matter; vnlimited, vncertaine, where, when,  
and how, for the manner; yet hastning and  
approaching, for the time: therefore it stands  
vs in hand to prouide, wee must bestirre our  
selues to prepare our *viaticum*.

3. Vse of  
Direction.

The fatall and imposed necessitie of this de-  
parting we haue manifested, and might further  
manifest the necessitie of dying, 1. From  
Gods Decree, which is immutable, *Heb. 9.27.*  
*Esay 14.24. Mal. 3.6.* 2. From mans sins de-  
seruing, *Rom. 5.12.* 3. From the change that  
G O D by Death vwill make in our bodies,  
*Phil. 3.21. 1 Cor. 15.35. Iob 14.14.* 4. That  
the godly may be rewarded, *Esay 23.18. &*  
*Ch. 26.v. 19.* and vengeance rendred on the  
wicked, *Esay 24.8. 26.21.* 5. Because wee  
are formed onely of dust and clay, which can-  
nor last, *Gen. 3.19. Iob. 4.19.* 6. From the  
nature of all flesh (yea, euen of the long kee-  
ping

ping Peacocke) which will not keepe for any long time from rotting and corrupting. 7. From the defect of radicall moysture, *Job 8.11. Esay 7.10.* All which are so strong inducements to warrant that we shall dye, that in respect of the premises, man aboue all other creatures is said to be mortall, as both the Psalmist calls him, and Philosophie defines him. An Epithite appropriated to him, about the rest of the creatures (though they dye as well as hee) to put him in minde of death, more then them, of which it seemes hee is forgetfull. But a great many moe Mortuies wee haue of our settled and serious preparation for this vnwelcome guest, Death, from the consideration as of his forcible, so of his speedy entrance: which will not, nor cannot long be deferred nor delayed: for, as rauening Time, this old deuouring *Saturne*, hath already swallowed downe all former ages; so he comes with as swift a foote to deuoure vs, and all the earths children in his gurmundizing iawes. Swiftly indeede, for as an Arrow out of a Bow, as a ship on the Sea, as a Bird in the Ayre; nay, as our thoughts, so swift is our time: and how euer wee runne on in sinne, yet every day runnes on with vs to our graues, marching vehemently with *Iehoua*; our life sliding away, whether wee eate, drinke, walke, or talke, like the Ship that sailes, how euer

*Homoe est a-*  
*nimal rati-*  
*onale, mor-*  
*tale,*

directing to liue and dye well. 301

euer the Passengers perceiue not : nay, *Tunc quoq; cum crescimus, vita decrescit;* euen when wee grow and increase, then our life doth decrease. Yea, so mortall are wee, and so momentanie our life, that euen whilst vvee liue wee may be said to be dead, not onely potentially dead, (as hee that is poysoned, or the theefe condemned, is said to be but a dead man) though the one be yet wrastring for life, and the other vnexecuted; because the one is potentially, the other ciuilly dead in Law, euen so wee are dead in Law, as *Adam* and *Eue* were, because wee haue sinned like them, but vve are for the greatest part euen actually dead.

For, let vs take the life of man as it is diuided into seauen parts, Infancie, Childe-hood, Adolescencie, Youth, Man-hood, Old age, and the Decrepit olde age. Now in these successive ages, what is the latter alwayes saue the death of the former, as both *Inchinus* and *Seneca* haue wittily noted? What is Childe-hood but the abolition and death of Infancie? what Adolescencie but the death of Childe-hood? Youth of Adolescencie; Man-hood of Youth; Old age of Man-hood; and Decrepit age of Old age, and of Decrepit age Death it selfe is the Death. Which truth though our eyes be blinde to see, and our hearts dead to ponder, yet our tongues (like *Caiaphas* his prophecy-  
ing

Sen. Epist.  
24.

De 4. No-  
uissimis.  
pag. 90.

How inli-  
uing wee  
dye  
Nay are  
dead in  
part.

ing against our wils) confesse it. For I pray you, when an old man, or a man of middle yeeres findes an vnaptnesse and vnablenesse in himselfe to performe that which in his youth he did and delighted to doe, what is his phrase? *Oh*, saith he, *that world is past with me*; intimating that he is dead and departed from the world, in respect of that age.

Oh then how had euen the very Childe neede to prepare for his finall departure, since one part of his life is dead already, his Infancie? how the youthfull *Ephesus*, that hath two parts dead, and but fve at furthest to liue? how the youth, that hath three parts dead in him, and but foure to liue? how the lusty man that hath foure parts of time spent certainly, and hath but three parts to liue and those vncertaine: how the old man chiefly, that hath acted fve parts of his life already, and hath but two to act, vncertaine, by reason of his faultring tongue, and dried braine, whether hee can act these or no, before Death strike him *non plus*? But chiefly the Decrepit gray-headed man, who is dead sixe times, and now hath but one age vpon his weake and wearyed backe, about to rest him in his graue? How should these premeditations excite our preparations? that as we are compared to fruit in the Scripture, being called the fruit of the wombe, the fruit of the loynes, &c. so betimes

*directing to liue and dye well.* 303

to bring forth fruit worthy of repentance, ere we fall, like mellow fruit, from the tree of life : If wee haue past some ages wee are dead to those, euen as in fruit, the flower is the death of the bud, and the fruit is the death of the flower. Therefore let vs be fruitfull in doing good, ere vvee be pluckt away, and be no more.

Oh how soone fruit perisheth ? How soone doth it ripen, how soone rot ? How doe the Wormes that breede of it, and in it, consume it ? The North and East winde blasts it : the Mill-dew infects it, Caterpillers spoyle it : now by violence it is pluckt from the tree ; now rotten-ripe it falls and so festers. So it is with all the seede of man, the fruit of woman, wee haue all one manner of grafting, and of growing, but a thousand different wayes of decaying and decaying :

*Omnibus est eadem lethi via, non tamen vnus  
Est vite cunclis, exitijq; modus.*

*All haue one way to life, one way to death;  
Yet many wayes doth stint our vitall breath.*

More wayes lead to the Sepulcher then to any Princely Palace, *Molle patens aditus, &c.* Meanders Labyrinth had not so many windings as Death hath wayes.

*Hos*

*Hos Bella, hos aquora pascunt, &c.*

*Warres, waters, fancies, frenzies, lome, mad lust;  
Besides diseases doe dissolve our dust.*

By how  
many  
means  
we dye.

As *Seneca* and *Silius* once sung, as pithily as Poetically. Histories of all times, places, and persons, Sacred and Humane, consort and confirme this experienced truth. The old World wee know was drowned; so was *Pharaoh* with his *Egyptians*. *Sodome* and *Gomorrah*, *Ziz-lah*, the two Captaines and Companies of histories, that came against *Elias*; *Nadab* and *Abihu*, *Achan*, and his familie, burned. *Hered* eaten with wormes: *Daniels* accusers depoured with Lyons: the mocking children, with three Beares: the *Philistines* smit with Emmerods: the *Israelites* cut off many thousands in the dayes of *Moses* and *Danid* by Plague and Pestilence. *Bethlems* Children and the *Sichemites*, butchered by the Sword: *Ierusalem* and *Samaria*, by the sword and Famine: *Er* and *Onan*, killed by the Divine power: *Ananias* and *Saphira* throwne downe dead by an Apostolicall Spirit: *Simon Magus* his necke broke by *Peters* Prayers: *Julian* killed with a Dart by the Prayers of the Church.

If wee would wade into Heathenish Stories, wee might adde to the Catalogue without number, such as haue perished by vvater, as *Hylas* in his *Colchos* voyage, *Orontes*, *Lucaspis*, *Palinurus*,

directing to live and dye well. 303

*Palinurus, Icarus, Leander, Sappho, Menander, &c.* whom *Virgil* and *Ovid* so oft mention, by fire, as *Sardanapalus, Empedocles*, in *Aetna*: *Phaeton, Dido*, in the Poet. Some destroyed by wilde beasts, as many Martyres in the Primitive persecution; as *Sacurninus* by a Bull, *Ignatius, Polycarpus*, by a Lyon; *Felicitas*, by Leopards; *Milo* the wrestler, by a Wolfe; *Basilus* slaine by a Hart; *Hatto* the Bishop of Mentz, eaten with Mice; lovely *Adonis*, cunning *Dedalus*, prophecyng *Iamou*, torne in pieces by Bores. Some by Dogs as *Euripides* the Poet, dogged *Diogenes*; weeping *Heracitus*, Philosophers; apostate *Lucian, &c.*

How many haue beene strangled vpon the Crosse, not onely Martyres, as *Andrew, Peter, Gorgonius, Simeon* the Son of *Cleophas, Peter, Aulanus, &c.* following their head *Christ*: but euen many Kings as *Policrates*, the Spartan *Leonides, Sindualdus, Arnulphus, Hanno* of Carthage, &c. Besides Malefactors, such as *Helen* the Graecian Whore, *Daphitas*, the Grammarian, &c. and such as haue hanged themselves, as *Iudas, Achitophell, Phillis, Eri-gone, Biblis*. Some haue beene stoned to death by others, or shot with arrowes, as *Achillis* by *Paris*, *Procrus* by *Cephalus*, *Acron* by *Romulus*, *Hyrens* by *Sisunius*; yea, a stone from a wall, as vpon *Abemelech*, out of a sling, in *Danids* against *Goliath*, or throwne with the

Diuers ex-  
amples of  
seuerall  
sorts of  
deaths.

hand, as that which *Patroclus* threw vpon *Cabron* in the Troyan warre ( besides the fall of wals, such as that of the Tower of Shilo) hath beene the death of many. I cannot reckon all the meanes of our mortalitie, *Hoc opus, hic labor*. So many Creatures as I contemplate; nay, so many things inanimate as I see, me thinkes I see so many Actors in the Tragicke fall of man. The Thunder in the heauens hath slaine many in earth; if that which *Virgil* writes in the first, third, and sixt of his *Aeneidos* of *Enceladus*, and other Gyants, slaine by *Iupiter*, *Ajax* by *Pallas*, *Ouid* of *Typhens*, *Propertius* of *Semele*, be a fiction: yet the report receiued of the death of *Anastatus* the Emperour, *Zoroastres* the Magitian, *Tullius Hostilius*, by Thunder, and that which wee haue heard and seene in this kinde, is Authentick: What heapes and hauocke the Sword hath made in warre, let these millions speake, that haue perished not onely in the vvarres, betwixt the Kings of Israell and Iudah, in which in one battell there fell fiftie thousand betwixt *Ahas* and *Ieroboam*, saith *Iosephus*: as also betwixt the Iudges and Kings of Israell, vvith their enemies, when *Achab* slew an hundred thousand Syrians, *Gideon* an hundred and twentie thousand Midianites. But euen in these amongst Christians, when *Charles Martill* in one battell slew three hundred and fiftie thousand

Plinie.

Iosephus  
lib. 8. ant.



*directing to liue and dye well.* 307

land Gothes. In those amongst Pagans, *Cesar* bragging of an cleauen hundred and nintie thousand that had fallen vnder his conduct: besides those in ciuill warres betwixt him and *Pompey*, *Scylla* and *Marini*, &c. besides those that fell in *Tamberlaines* Trophies ouer the Medes, Albanes, Mesaporamians, Persians, Parthians, Armenians, Turkes, &c. In *Sicinius* Conquests in fortie fiae set battels: of *Hannibals* ouer *Cornelius Scipio*, *Sempronius*, *Flaminius*, *Emillius*, and *Terentius*, where there were slaine at once fortie Senators: of *Alexander* ouer *Darius*, slaughtering an cleauen hundred: of *Crassus*, killing twelue hundred of *Spartacus* Armie: *Lucullus* two thousand of *Mitridates* Troupes: *Ptolomie* fiftie thousand of *Demetrius* hoast. Others moe in many maine battels recorded by *Sabellicus*, *Liue*, *Plutarch*, *Volateran*, testifie, how much humane bloud the sword hath effused; how many Tragedies poyson hath acted; not onely the sodaine and frequent fals of so many Mitred Popes out of *Peters* supposed vsurped Seate, doth declare, but the dismall deaths of famous Emperours and Kings, as of *Constantine* the Sonne of *Heracius*, *Zimisces* after one yeeres raigne, of *Carolus Caluus*, of *Henry* of Lucelburge, *Lothar* of France, *Lodouicus Balbus*, *Dioclesian* of Dalmatia, *Lucullus*, of whom *Pliny*: nay, of *Alexander* himselfe, with infinite

Lib. 23. c. 3

*Hos Bella, hos aquora pascunt, &c.*

*Warres, waters, fancies, frenzies, love, mad lust;  
Besides diseases doe dissolve our dust.*

By how  
many  
meanes  
we dye.

As *Seneca* and *Silius* once sung, as pithily as Poetically. Histories of all times, places, and persons, Sacred and Humane, consort and confirmeth this experienced truth. The old World wee know was drowned; so was *Pharaoh* with his *Egyptians*. *Sodome* and *Gomorrah*, *Ziglab*, the two Captaines and Companies of histories, that came against *Elias*; *Nadab* and *Abihu*, *Achan*, and his familie, burned, *Hered* eaten with wormes: *Daniels* accusers devoured with Lyons: the mocking children, vvith shee Beares: the *Philistines* smit with Emmerods: the *Israelites* cut off many thousands in the dayes of *Moses* and *Danid* by Plague and Pestilence. *Bethlems* Children and the *Sichemites*, butchered by the Sword: *Ierusalem* and *Samaria*, by the sword and Famine: *Er* and *Onan*, killed by the Diuine power: *Ananias* and *Saphira* throwne downe dead by an Apostolicall Spirit: *Simon Magus* his necke broke by *Peters* Prayers: *Iulian* killed with a Dart by the Prayers of the Church.

If wee would wade into Heathenish Stories, vvee might adde to the Catalogue vvithout number, such as haue perished by vvater, as *Hylas* in his *Colchos* voyage, *Orontes*, *Lucasius*, *Palinurus*,

directing to live and dye well. 305

*Palinurus, Icarus, Leander, Sappho, Menander, &c.* whom *Virgil* and *Ovid* so oft mention, by fire, as *Sardanapalus, Empedocles*, in *Ætna*: *Phaeton, Dido*, in the Poet. Some destroyed by wilde beasts, as many Martyres in the Primitive persecution; as *Sacrañius* by a Bull, *Ignatius, Polycarpus*, by a Lyon; *Felicitas*, by Leopards; *Milo* the wrestler, by a Wolfe; *Basilus* slaine by a Hart; *Hatto* the Bishop of Mentz, eaten with Mice; lovely *Adonis*, cunning *Dedalus*, prophesying *Idmon*, torne in pieces by Bores. Some by Dogs as *Euripides* the Poet, dogged *Diogenes*, weeping *Heracitus*, Philosophers, apostate *Lucian, &c.*

How many haue beene strangled vpon the Crosse, not onely Martyres, as *Andrew, Peter, Gorgonius, Simeon* the Son of *Cleophas, Peter, Aulanus, &c.* following their head Christ: but euén many Kings as *Polycrates*, the Spartan *Leonides, Sindualdus, Arnulphus, Hanno* of Carthage, &c. Besides Malefactors, such as *Helen* the Græcian Whore, *Daphitas*, the Grammarian, &c. and such as haue hanged themselves, as *Indas, Achitophell, Phillis, Eri-gone, Biblis*. Some haue beene stoned to death by others, or shot with arrowes, as *Abellus* by *Paris*, *Procrus* by *Cephalus*, *Acron* by *Romulus*, *Hyrens* by *Sisunnus*; yea, a stone from a wall, as vpon *Abemelech*, out of a sling, in *Dauids* against *Goliath*, or throwne with the

Diners ex-  
amples of  
seuerall  
sorts of  
deaths.

hand, as that which *Patroclus* threw vpon *Cebri-  
on* in the Troyan warre ( besides the fall of  
wals, such as that of the Tower of Shilo) hath  
beene the death of many. I cannot reckon all  
the meanes of our mortalitie, *Hoc opus, hic la-  
bor*. So many Creatures as I contemplate; nay,  
so many things inanimate as I see, me thinkes  
I see so many Actors in the Tragicke fall of  
man. The Thunder in the heauens hath  
slaine many in earth; if that which *Virgil* writes  
in the first, third, and sixth of his *Aeneidos* of  
*Enceladus*, and other Gyants, slaine by *Iupiter*,  
*Ajax* by *Pallas*, *Ouid* of *Typhens*, *Propertius*  
of *Semele*, be a fiction: yet the report receiued  
of the death of *Anastatus* the Emperour, *Zo-  
roastres* the Magitian, *Tullius Hostilius*, by  
Thunder, and that which wee haue heard  
and seene in this kinde, is Authentick: What  
heapes and hauocke the Sword hath made  
in warre, let these millions speake, that haue  
perished not onely in the vvarres, betwixt  
the Kings of Israell and Iudah, in which in  
one battell there fell fiftie thousand betwixt  
*Ahas* and *Ieroboam*, saith *Iosephus*: as also be-  
twixt the Iudges and Kings of Israell, vvith  
their enemies, when *Achab* slew an hundred  
thousand Syrians, *Gideon* an hundred and  
twentie thousand Midianites. But euen in these  
amongst Christians, when *Charles Martill* in  
one battell slew three hundred and fiftie thou-  
sand

Plinie.

Iosephus  
lib. 8. ant.

land Gothes. In those amongst Pagans, *Cesar* bragging of an cleauen hundred and ninnie thousand that had fallen vnder his conduct : besides those in ciuill warres betwixt him and *Pompey*, *Scylla* and *Marini*, &c. besides those that fell in *Tamberlaines* Trophies ouer the Medes, Albanes, Mesapotamians, Persians, Parthians, Armenians, Turkes, &c. In *Sicinius* Conquests in fortie fise set battels : of *Hannibals* ouer *Cornelius Scipio*, *Sempronius*, *Flaminius*, *Emilius*, and *Terentius*, where there were slaine at once fortie Senators : of *Alexander* ouer *Darius*, slaughtering an cleauen hundred : of *Crassus*, killing twelue hundred of *Spartacus* Armie : *Lucullus* two thousand of *Mitridates* Troupes : *Ptolomie* fistic thousand of *Demetrius* hoast. Others moe in many maine battels recorded by *Sabellicus*, *Linie*, *Plutarch*, *Volateran*, testifie, how much humane bloud the sword hath effused; how many Tragedies poyson hath acted; not onely the sodaine and frequent fals of so many Mitred Popes out of *Peters* supposed vsurped Seate, doth declare, but the dismall deaths of famous Emperours and Kings, as of *Constantine* the Sonne of *Heracius*, *Zimisces* after one yecres raigne, of *Carolus Caluus*, of *Henry* of Lucelburge, *Lothar* of France, *Lodouicus Balbus*, *Dioclesian* of Dalmatia, *Lucullus*, of whom *Pliny* : nay, of *Alexander* himselfe, with infinite

Lib. 23. c. 3

others, who were as certainly poysoned as *Socrates* and Pope *Victor*.

Nay, so easily is the thread of our life cut, so soone our web vntwisted like *Penelope's*, or rather swept away with the Spiders, that euen in our meates and drinckes wee may suspect, that *Mors in olla*, Death is in the pot: haue we not the testimonie of *Sexius Aurelius*, that ingurgitation of meate, and too much repletion not being concocted in the stomacke, occasioned the deaths of *Septimius*, *Seuerus*, and *Valentinian* Emperours? Doth not *Ignatius* ascribe the fall of *Ioninian* to the same cause, as also *Gregory Turonensis* imputes the sodaine death of *Childericus* the Saxon, being found dead in his bed, to the same crudities and suffocations by intemperancie. The like censure giues *Eusebius* of *Domitius Apher*, that overcome of his meate, dyed at Supper. Neyther doth *Hermippus* indite any thing for the death of *Archisilaus* but his excessiue ingurgitating of Wine. As I my selfe once in Cambridge, saw a drunken dogge in forme of a man, vent out his soule, with disgorging his exonerated stomacke.

Neyther are wee onely subiected to our dissolution by too much repletion, occasion of so many diseases; yea, of death it selfe, that *plures gula quam gladio*; the panch destroyes moe then the sword: but the defect of meate  
and

*directing to liue and dye well.* 369

and drinke hath contracted the liues of many in all parts, and those no lesse mighty. Millions haue tryed wofully the massacres of famine in the siege of Ierusalem and Samaria, Narriners by Sea, Cities in siege, Souldiers in the Campe, and the poore in dearth: yea, this hath beene the cruellest death that Tyranny and Ielousie could inuent. Thus was *Richard* the second dispatcht of his Countrimen: thus was *Boniface* the eight plagued by *Phillip*: *Boniface* the sixt by one *Cincius* a Romane Citizen, *Aristo* the Poet by the Athenians: *Earle Vgoline* by his vngratefull Countrimen: thus were *Orator*, *Fortunatus*, *Felix*, and *Silinus* Martyres, pinched at Alexandria, and perished.

Nay, so soone wee are and are not, that God doth not onely sometimes with his owne stroke immediately from himselfe, cut vs short; sometimes mediately by man, for, and in the midst of our lawlesse lusts, as *Cosbie* and *Zimbri* were slaine of *Phinees*, *Archisades* of *Lyfander*, saith *Plutarch*, *Iohn* the twelfth, by the Husband of a Whore, in the midst of their filth: (as it is reported by *Tertullian*, that *Spen-sippus* the Platonist: by *Pontanus*, that *Beltrand* *Herrerus*: by *Paulus Diaconus*, that *Rodoald* King of the Longobards: by *Cornelius Tacitus*, that *Tigillinus* the Ruler of the Watch: by *Celins*, that fayre *Phaon*: by *Pliny*, lib. 7. that

310 *Simeons dying Song,*

*Cornelius Gallus*, and *Heterius*, Romane Gentlemen : and by other Authors, that others haue perished in their pollutions in the very vengerous act : ) but we perish sometimes euen in, and by our lawfull affections, euen the ouermuch opening and dilating of the heart in ouer-joying, and the too much contracting of the same againe by ouer-sorrowing, hath brought thousands to their graues without gray hayres.

How many Authors haue we to testifie that which seemes more incredible, that an ouer-joying may presently deprive vs for euer after inioying any of the ioyes of life. What was the reason that *Sophocles* and *Dionysius*, both of them being victorious in the censure of the Criticques, for their exquisite Tragedies, dyed sodainely, saith *Plinie*, *lib. 7. c. 37.* euen of an ouer-joy, as *Valerius* and *Volateran* also think, how euer *Lucian* and *Sotades* alledged by *Criminus*, thinke contrary ? The like is reported of *Chilo* imbracing his Sonne, crowned at the Olympicke games : of a Romane woman at the safe returne of her son, which she thought was slaine in the wars at Canna : of *Philippides*, when his Laureat Poems were preferd : of *Diagoras* of Rhodes, when his three sonnes, saith *Gellius*, *lib. 3. nott. ar.* or his two sons, saith *Tullie*, *lib. 1. Tusc.* were victorious in the publicke Wrastringes : of *Philemon*, when hee saw



*directing to liue and dye well.* 311

an Asse eate Figges prepared for the table: all who tell vs, that euen this affection of Ioy, with a sweet tickling (like that stinging of the Serpent *Dipsas*) may kill: much more may sorrow (as *Iacob* confesseth, and *Iudab* intimateth in *Genesis*, hasten our heads to the graue, ere our haire be very gray: Griefe being to the heart (vnlesse it be godly griefe for sinne, which neuer hurts but heales, 2 *Cor.* 7. 10.) that the Moath is to the garment, the Caterpillar to the fruit, eating the heart (like *Promethius* his Vultur) bringing death as the Apostle also saith, 2 *Cor.* 7. 10. But if these things be able to ouercome this Microcosme, this little world of Man: if Fire, and Water, and Famine, and Fulnes, and Thunder, and Stones, be able to sunder vs from halfe our selues (our bodies) as the furnace can the Mettals; if all the Creatures, the Lyons paw, Bores tuske, Bulls horne; nay, the least of the Lords hoast, the Gnat, the Flye, the Loue, the Mousse be armed against vs, as against *Pharaoh* and *Hatto*, be able to giue vs our parting-blow, to set vs packing hence; nay, if our owne affections be sufficient to infect vs: how much more are wee indammaged and indangered by diseases and sickneses? to which as man is more subiected then any other Creature, as *Galen* and *Hipocrates* haue obserued, because hee hath sinned more then they, which sinne

of his is the cause of all maladies in the outward man, *Lewi. 26. Deut. 28. Iohn 5. 14.* So there is not the least sicknesse or disease, but it hath conquered where it hath assailed. How many hath the Feuer extinguished, men of fame, Emperours and Kings, as *Antonius, Auzipater, Vespasian, Leo, Gotsied, Tacitus, &c.* *Antonie* and *Columbanus* Monkes, were forced by it, the one sort to leaue their Crownes, the other their Cels. As others by other diseases, some by the Fluxe, as innumerable common Souldiers in seuerall Campes; yea, *Traian* the Emperour, saith *Platina*: some by the Gour, as *Septimius Senerus*, and *Iustin* the younger, &c. Some by vnknowne diseases running betwixt the flesh and the skin, as *Heraclius, Michael Paphlago, &c.* Some by Apoplexies, as *Paul* the second, Pope, *Valentinian* the Emperour, saith *Diaconus*; *Lucius Amicus verus*, saith *Aurelius*; as also *Francis Petrarke*: Some by aches in their bones and sides, as *Crassus* the Orator, *Boniface* the ninth, as *Gregorius* the cleauenth, by a paine in the belly: nay, vvhath member is there in man, wherein Death rules not by the helpe of diseases: in the head, by Apoplexies; in the eares, by Wormes; in the eyes by Inflammations; in the nose, by Fluxe of bloud; in the mouth, by Cankers and Putrifaction; in the tongue, by Vlcers and Tumours; in the braine, by Frenzies; in the temples, by Contusions,

*directing to liue and dye well.* 313

Contusions; in the brest by Stoppings, and Impostumes; in the hands and feet, by the Gout; in the legs, by Swellings; in the belly, by Collickes; in the reynes, by stony and grauelly matter; in the armes, by dolour of the Arteries; nay, in the heart it selfe, by Feares, Palpitations, Convulsions, Dilatations, and Contractions, by varietie of Passions. What shall I say more?

*Mille modis leti miseris mors una fatigat.*

*This Tyrant Death by many a fatall dart,  
Doth wound and wreake each lining mortall part.*

A Flye is able to choake vs, as it did Pope Adrian; a Pinne, or a Needle, or a prick with a Knife to destroy vs, the fall from an horse to crush vs, as it did *Selenchus* the Syrian, *Lego* the French-man, Earle *Fulke*, *Nipheus*, *Leucagrus*, *Remulus*, *Thymetes*, *Amicus* in *Virgil*, *Æneid.* 10. *Agenor* in *Onid.* The sting of a Serpent is sufficient to kill vs, as it did *Laocoon* the Troyan, mad *Orestes*, desperate *Cleopatra*, *Demetrius* *Ptolomies* Librarie keeper, vvith others. Yea, as our life is but a breath and a vapour, so the very smoake and vapour is sufficient to choake vs, as it did *Minos* of Crete, *Lucretius* the Orator, *Zoe* the wife of *Nicostratus*, yea, *Thurinus* that sold smoake, saith *Erasmus* in his Adage, perished by smoake.

If

If I should recite all the casualties incident vnto this dying life of ours, and amplifie out of Histories, how one hath beene killed vwith the fall of a stone vpon his pate, out of the clawes of an Eagle, as *Eschilus* the Poet: some by the fall of the house; others by the fall of their beds, as *Eupolis* the Poet: some by dust blowne into their throates, as *Iohanna* vwife to *Andrew*, Brother to the Sicilian King, and the like accidents. If I should but recite the multitudes that Gods hath swept away by the deuouring Plague and destroying Pestilence, which I thinke since the beginning of the world, hath killed moe then there be now in the world, or relate the late deuastations that it hath made in Belgia, Italie, France, England and other places. Or if I should set downe how many haue dyed sodainely, euen in their seeming health, as *Fabius Maximus*, *Volcaci* the Senator, *Alarici* the Emperour; some in their iourney, as *Alphonsus* of Spaine; some doing the worke of nature, as *Arrius* the Heretique, and *Carbo* the Romane; some in their superstitious Orizons and Deuorions, as *A. Pompey*, and *M. Iuuenius*; vwhen they were sacrificing; some in sacking the Temples, as *Gaudericus* the Vandall; some in writing Letters, as Cardinall *Orescence* from the Councell of Trent, and *Terentius Corax*; some in the first day of their inuesting to Honour,

*directing to liue and dye well.* 315

nour, as *Caninius* the Consull, some in their mirths; some in their meates, as *Manlius Torquatus*, and *Osilius* the Actor; others in their Bathes, as *Sanseius* the Scribe; besides these that daily experience addes in this kinde, it would make the securest Soule meditate of his ineuitable dying, and prepare his soule for her speedy departing; especially considering that *Quid cuiquam contigit, id cuius*, that which happens to any one, may happen to every one. All these recited examples of abbreviated life and approaching death, being glasses for vs now suruiuing, wherein to see the face of our mortalitie; every mans graue shewing vs this Motto; *Hodie mihi, cras tibi*; To day to mee; to morrow to thee: Death being pictured on euery Tombe to be scene with an vnderstanding eye, in forme of an Archer, now shooting ouer vs, at our enemies; now short of vs, at our acquaintance; now on the right hand, at our friends and blood; now on the left hand, on our Seruants and attendants, with his bow bent, and his arrowes drawne, and his ayme taken at our owne hearts; onely staying till G O D bid him shoote; which how soone it will be G O D knowes,

*Quis scit an adiciant, &c.*

*Who of vs all the sonnes of sorrow,*

*Knowes that his life shall last to morrow.*

*Nonne*

*Nonne fragiliores sumus, quam si vitrii effemus?*  
 Are wee not more brittle then glasse, saith *Simeon*? nay, *Vitrum etsi fragile, tamen servatum diu durat*, *Epist.* 23. Glasse if it be safely kept continues long; but all the dyet and keeping in the world, though wee should eate Pearles with *Cleopatra*, bathe daily in new milke with *Poppea*, fare daily deliciously with the rich Churle; consult with a Physitian in every act wee did; yet wee could not long continue. All the meanes wee can vse will hardly draw out our life to that length that Birds and Beasts live; for Oufels, Eagles, Harts, &c. that fulfill their hundreds, occasioned *Theophrastus* to complaine of Nature as a step-dam to man, whose limits as *David* notes, are threescore yeeres and tenne (for the rest of his life is eyther a death or disease, in his decrepit dayes.) The Patriarkes lived their nine hundreds and above, as *Adam* and so *Eve*, their nine hundred and thirtie, *Seth* nine hundred & twelue, *Enos* nine hundred and five, *Caynan* his sonne nine hundred and tenne, *Malalehel* nine hundred sixtie and two, *Iayred* nine hundred sixtie and five, *Methusalem* nine hundred sixtie and nine, *Noah* nine hundred and five, &c. but wee hardly attaine to our nintie: but if a man live past nintie, to nintie and seauen, or nintie and eight, with *Linia* and *Perpenna*; or to nintie and nine, with *Statilia*; if hee passe his Climactericall

*ipse senectus morbus*

The long  
 lives of the  
 Patriackes.

maſtericall of ſixtie and three, wee count him an old man; but if hee attaine to his hundred (as did *Valerius Corninus*, and *Metellus*, Abbot *Pacornius*, and *Titus Pauls* Scholler) wee account him very aged: but if hee excede his hundred, as *Herodotus* writes of ſome of the Egyptians, and ſome of *Maſiniſſa* the Numedian King, to an hundred and foure, as did *Hippocrates*; or an hundred and fiue, with *Xenophilus*; or an hundred and ſeauen, with *Terentia*; or an hundred and eight with *Homer*; or an hundred and tenne, with *Guarinius*, and *Helias* the Abbot; or an hundred and twelue, vvith *Cyrus* a Biſhop; but chiefly to an hundred and twentie, with *Romualdus* the Hermite, we admire and wonder at him, as much as former times wondred at their Hermites. And vvell wee may, ſince our life ſeemes to be but the Epitome and *Compendium* of former yeeres: ſo ſhort, ſo momentanie, that as the Scripture compares it, to a flower, to graſſe, to ſmoake, to clay, to duſt and chaffe which the vvinde ſcatters, to a bubble, a blaſt, a breath, a vapour, a dreame, a ſhadow, a Weauers ſhittle, and ſuch fading things: ſo Antiquitie hath called it a winged woman, fruitfull of ſinnes, yet ſwift. *Ambroſe* ſaith it is like the glory of the world,

The ſhort-  
nes of our  
preſent  
dayes de-  
monſtra-  
ted.

In *Lucam*.

*Eſdras*.

318 *Simeons dying Song,*

*Esdra* 1. 8. like Ierufalems Temple, that was soone destroyed: for as one stone was not left vpon another in that materiall Temple: so shortly, one bone will not be left vpon another, in the temple of the best compacted body liuing, which (saith *Inchinus*) is nothing else but *Carnea glacies*, fleshie Ice, or Icie flesh, soone thawed and dissolued; a clayie frame (saith *Pontanus*) standing on the pillars of a little breath, ready euery day, it is so ruinous, to fall in *manus Domini*, into the Lords hands, of whom wee haue it as tennants at will. The largest limits of our Lease being but a day, for so *David* and *Moses*, when they play the holy Geometricians and Arithmeticians, in measuring and numbring their time, goe not by yeeres and moneths, but by dayes: yea, and to some it is but a short Winters day; to the longest that liued, a Summers day; in which hee that hath the most prosperous Sunshine may be compared to those Flyes that breede in the Sunne neare the Riuer Hipanis, which appeare in the Morne, are in their full strength at Noone, and dye at Night. Whence came the Prouerbe, *Hominam esse Ephimeron*, that man is a continuer for a day, beyond which determined day hee cannot here abide.

Aristot. de  
hist. ani-  
malium.

*Homo Ephimeron.*

Fourre causes of the long continuation of things.

Other things are continued long by extrinsecall meanes, or intrinsecall qualities vvithin themselves: some by their extreame cold, as  
all



*directing to liue and dye well.* 319

all sorts of Mettals; some by their exceeding heate, as Pepper, Ginger, and the like; some by motion, as Water and Wine, that by motion are kept from putrifaction; some by continuation of the parts with the whole, as the Sea that corrupts not in the whole but in the parts, as may be seene and felt in the creekes in Essex that come from the Sea; but man being made mortall, and so hauing that Epithite more fitly appropriated to him then any other creature, neither by his naturall composition can, nor in the wise Gods disposition must continue long vpon the earth, neyther can any Physicall meanes preferue him vnlesse a Metaphysicall power doe vphold him, and cause him to hold out to his old yeeres as *Simeon* here did.

Is Death so certaine, and Life so short? then let vs learne to bestow it well, so long as God lends it. *Absolon* after a long time knew not how to pacifie and appease his Father, we haue but a short time allotted to pacifie and appease our displeased G O D, therefore let vs speedily labour our reconciliation; let vs worke out our saluation with feare and trembling. As *Abigail* speedily met *David* and appeased his wrath, 1 *Sam.* 25. and as *David* speedily met the Lord by repentance after his numbring the people, 2 *Sam.* 24. 10. and as *Peter* went out presently, and wept bitterly, after the denying

Vse. 4.  
Of Instru-  
ction.

Our many  
sins are to  
be mour-  
ned for,  
and why.

nying his Master, *Mat. 26*. So let vs who in the whole course of our life haue as much displeased as wee haue dishonoured our G O D, instantly haue recourse to the throne of grace, that the Lord may sinell the sweet sacrifice of our broken hearts, ere wrath goe from the Almighty to our destruction. Oh our dayes are few, and our sinnes many, wee haue beene barren in good, fruitfull in euill, plentiful in sinning, penurious in sorrowing. If *Dauids* sinnes were moe then the hayres of his head, ours are moe then the sands in the Sea: and if hee washt his couch vvith teares, vvee had neede wash our soules with floods of vvaters, turning (like *Niobe*) into fountaines, and like that old conuert *Pelagia*, be *Pelagus lachrymarum*, a Sea of sorrow, as wee haue beene vncleane sinckes of sinne; nay, if wee should now for euer shake hands with sinne, and haue no more commerce with the flesh and the world, but liue retyredly, mortifiedly, piously, and penitently, as the old Hermites pretended; and if we should liue *Noahs* and *Nestors* yeeres, and euery day weepe as much as *Mary Magdalene* did at her spirituall marriage vvith Christ, as much for our selues as the Daughters of *Ierusalem* did for Christ: nay, if we should weepe out our eyes, like some penitents that *Cassianus* mentions, remembring with *Ezekias* our former vanities in the bitterneffe of our soules,

directing to liue and dye well. 321

It were not a sufficient recompence for our fore-past rebellions, nor a satisfactorie sacrifice for our former sinnes.

But what shall wee say to those that in this short life make a long and a continuated custome of sinne, neuer redeeming the time, or thinking of their few and euill dayes, or of the reckoning they must make when they are expired, but passing their time in iollitie, singing to the Tabret and the Harpe; letting the reynes loose to all licentiousnes, making their bellies their God, planting here their Turkish Heauen of Wine and Women, wallowing like Swine in all lusts, like *Sardanapalus* amongst his wantons, seruing no other God then *Mammon*, or Goddesses then *Venus*; making Dogs and Horses, or such base Creatures, their beloued Idols? They thinke no more of death then the stiffe-necked Iewes, that made a league with the graue, and a Couenant vvith Hell (such as some lazy Pastors make vvith their people,) that if these will neuer trouble them, they would neuer thinke of these.

What is the estate of these that liue merrily as they say, like Pope *Iohn*, in corporeall and spirituall pollutions, like Pope *Ioahn*; these must trie experimentally, vvhat that cursed Pope once ieaisted at Atheistically, thar there are long paines in another life for these that mispend their golden dayes in gracelesse im-

X

purities

Vse 5. Of  
Redargu-  
tion.

The pro-  
fane mans  
practise.

purities and impieties in this short life: these they both make this their short life shorter by their sinnes: both as euery sinne wastes the body as it wounds the soule, as also in that they prouoke God to cut them off short, eyther by his owne hand, as hee did *Abolon*, *Er*, *Onan*, and the Sonnes of *Heli*, or else by the sword of the Magistrate. And they hasten and prolong their plagues and paines perpetuall; *They leade their lines in ioy* (saith *Iob*, *Ch. 20.*) and sodainly they goe downe to Hell: Oh they goe like theeues laughing to the Gallowes, and like traytors dancing to execution. Oh how sodainly is their candle put out!

Exhortat.

Let me speake to such in the conclusion of this Vse: in Gods feare let them consider that this life is called a valley of teares; here therefore they must sow in teares, if they will reape in ioy; they must haue a wet Seede-time, if they expect a blessed Haruest. Let them ponder what Christ saith, *Blessed are they that mourne*, *Mat. 5.* As also, *We be to you that laugh*: let them thinke what Christ did; wept oft, laught neuer, his Prophets and Apostles seldome or neuer. Let them know further, that God calls to weeping and mourning, and baldnesse, and sack-cloath, *Esay 22.* which call they haue not yet answered: for behold, Ioy and exultation, vpbrayding God, and brauing his command, cuen to his face, with their hellish Pro-  
perbes,

directing to liue and dye well. 323

uerbes, as, *Hang sorrow; Cast away care; As long lues the merry man as the sory; Let vs be merry, wee know not how long wee haue to liue;* like the scoffing Atheists amongst the Iewes, *Let vs eate and drinke, to morrow wee shall dye:* Oh thou knowest not how long thou hast to liue; therefore retort that temptation backe againe to Sathan thus: Therefore I will be sory for my former sinnes; I will be (if at all) soberly and mortifiedly merry; therefore I will set my soule in order, and the house of my heart in order, like *Ezekias*, otherwayes I shall be worse then *Achitophel* that set his house in order ere hee hanged himselfe; To morrow it may be I shall dye, therefore I will not eate and drinke inordinately, least I be taken away to hell, as was the rich Churle and *Balaasser*, in the midst of my cursed eates and drunken cups; I will not any more serue the Diuell and my belly in chambering and wantonnesse, in surfering and drunkennesse, but I will put on the Lord Iesus Christ. It is now time that I should awake from the sleepe of sinne, ere I sleepe in death; I will arise v<sup>p</sup> that Christ may giue mee light. Oh alas, what fruit haue I had in the vnfruitfull workes of darknesse, whereof I am now ashamed.

How wee  
must sowe  
in teares in  
this short  
seede-time  
of life.

Lastly, thinke with thy selfe how small cause thou hast of this thy irreligious profanenes, & carnall securitie, and besotting sensualitie. Hath

a Traueller any cause to be merry when hee is farre out of his way, hath few friends, nothing to spend; stormy weather about his head, Pyrates lying in waite to rob him, night approaching, and vncertaine whether euer he get to his iournyes end? Thou art in this world a pilgrime and a stranger: Heaven is thy country, (from thence came thy soule) thou art out of the way that leades thither, thou art in the broad way to hell; thou hast few friends, God, Angels, Diuels, Man, and the Creatures are against thee: thou hast little to spend, thy good Tallents and stocke of Grace is already gone and spent, like the Prodigoes, on thy lusts, *Luke 15.* thou hast no moe meanes to helpe thy selfe, then the wounded man that travelled to Ierico, that had not two-pence: there is a storme over thy head, Gods wrath hangs over thee in a cloud of vengeance: Pirates, the infernall Spirits, lye in waite for thy soule: the night of thy death is neare: and thou art vncertaine of saluation; nay, the word excludes thee and such as thou from apprehension of any comfort from that, since thou walkest in the shadow of death, in the way to damnation.

Consider againe what occasion of sports and merriments and sensuall follies a man can haue in prison, in colde irons. Did *Manlius* and *Regulus*, and *Musius Scaevola* take delight

*directing to liue and dye well.* 325

light in their prisons and pressures? Now here thou art as it were in prison, like *Ioseph* in the stocks, like *Manasses* in fetters, and in tribulation: the world it selfe is but a prison in respect of Heavens pallace, and thou in this prison liuing in securitie, like the old Worldlings, art enthralled to thine owne lusts, and so a slave to Sathan who plots thy destruction, as *Achitophel* did *Dauids*. Therefore heare counsell and receiue instruction, since thou art herein a strange Land, like *Israel* in *Babel*, sit downe by the Rivers of water and weepe, hang vp thy Harpes and Instruments; vse not carnall company that cause thy carelesse securitie and thy forgetfulnesse of God and thine owne soule: remember whence thou art, where thou art, and whither thou art going; make that vse of thy time that *Ioseph* did of the seauen yeeres of plentie; provide against famine; agree with thine aduersary whilst thou art in the way, ere thou come before the Iudge, as *Cato* counsels to doe something in youth worth thy relation and remembrance in age: and as travellers vse to performe some exploit in their trauels worthy their thoughts and discourse when they come at home, so treasure vp those graces in life which may stand thee in stead after life; provide against a rainy day; gather now honic from the flowers of vertuous actions, into the Hiue of grace; worke whilst it is

What vse  
we are to  
make of  
our short  
tyme.

326 *Simeons dying Song,*

day, ere the night come, doe good to all whilst thou hast time, *Gal. 6.* waite at all times with *Job*, vntill thy changing come, even as thou wairest for the times and seasons, in Winter for the Spring, in the Spring for Summer, in Summer for Autumne: thou canst not enioy thy sinnes long, thou must leave them, or they thee violently; therefore breake them off (as *Daniel* counselled *Nabuchadnezzar*) voluntarily by Repentance and Almes-deedes; get a certaintie to thy soule; conclude something, like Ambassadors that goe to forraine Courts, and haue but a short abode allotted, that may make for thy eternall peace hereafter, when thou comest before thy Prince; make something certaine here ere thou goest hence; in every thing thou vndertakest thou louest a certaintie; if thou journey, thou wouldest rather goe by Land then Sea, because more certaine; dost thou purchase, thou wouldest make sure worke of Lands or Tenements? dost thou walke on Ice, thou payest euery foot-step ere thou set thy foote, ere thou venter thy body? so in every thing thou wouldest be sure. Oh make sure worke for thy soule, that as *Ezekias* prayed for peace and righteousnesse all his dayes, so there may be peace to thy soule after thy dayes. Oh make vse of that precious time that is allotted thee; take it by the fore-top, it is bald behind.

Goe



*directing to liue and dye well.* 327

Goe to the Pismire thou sluggard : learne of the Beasts; the Ant sees it will not alway be Summer. the Crane and Storke thinke it will be another season. the Birds take the Spring prime to build their nests; store thou vp faith, with her fruits, chiefly Repentance from dead workes. Now beginne, *Art longa, vita breuis*, Life is short, but the Art of well liuing and well dying, which is the Art of Arts (euen that yvhich the best Master taught in the best Chaire, Christ vpon the Crosse,) that is long : therefore *Nulla dies sine linea*, Every day learne some line; take out some lesson in this Art : sing not out thy time heré with the foolish Grasshopper; loyter not with the idle men of *Babyl*, least thou incurre Christs checke; play not the fat-bellyed Monke; and Epicurish Abbey-lubber, least thou smart for it (as the \*Cloysterers once did in this Land) in the day of the Lords visitation. Learne to liue the life of grace, that thy death may be gracious and precious in the sight of G O D, as one of his Saints, that so thou maist dye not onely naturally, like a man, as thou must, but Christianly, like a Christian man, as thou oughtest : which that thou maist the better doe, as in other things thou contriueest how to doe well, that which thou purpolest to doe; (as thou fore-casts thy building, ere thou build; thy iourney, ere thou trauell,) So, oft remember how thou maist

\* When the Abbies were visited in king Henrie the 8. time.

maist dye well, since thou must die; and that is by liuing well, whilest thou here runnest the short race of thy life.

A good man like a good Tree, brings forth fruit *tempore suo*, in his due time and season: this Life time is, *tempus tuum*, thy time; Death is *tempus suum*, Gods time: therefore begin to mend the ship of thy soule in the haven, in thy health, not in the tempest of sickenesse, not in the Sea of death. I end my counsell as I begun; this life is as short as sinfull, therefore spend it well.

3. Point.

Life is laborious & Miserable.

Secondly, in that *Simeon* here desires his departing, the nature of the word signifying a loosing, or an vnyoaking, being a Metaphor taken from Oxen loosed out of the yoke, after labour; or from Prisoners set at libertie; may well and warrantably administer vnto vs the consideration of the nature of that life which wee leade, to be as miserable as mortall, as laborious to the body as dolorous to the minde; as also it may open our eyes to see something more clearely into the nature of death, with his bounties and benefits, in that it is not onely a curber of Sinne, but a curer of Crosse, an vnlooser from labours.

For the first, that whether you call it a curse or a command, which was imposed on the first man, that in the sweate of his browes hee should eate his bread, till hee returned to his

*directing to liue and dye well.* 329

his earth, from whence hee came, *Gen. 3. 19.* all mans seede since, in their seuerall generations, haue beene exposed to. Doe wee not feele yet the smart of the forbidden fruit? Are not our teeth set on edge by it? Are not all things vnder the Sunne full of labour? Are not the workes of Grace, the workes of Nature painfull? the actions of the body, the actions of the minde, the operations of the soule and spirit laborious? Is it not a paine to pray, a paine to repent, a paine to study, to contemplate, to discusse, to discourse, to number, to diuide? Is it not painfull to write, to indite, to preach, to counsell, to exhort, to perswade, dissuade, vrge, moue? Let every knowing man and experienced spirit speake.

Are not workes manuell and mechanicall painfull? (euen as the Arts liberall are?) Is it not paine to plow, delue, digge, sow, mow, to work in Coale works, & Mettall-mines, in brick and clay, is an Ægyptian bondage? Nay, is there not *onus*, as well as *honor*; a labour, as well as an honour in euery Calling? Are not Princes, and superiour Magistrates, Gouernours in houses, Colledges, and Corporations, (like the heavenly Bodies) as much in motion and labour, as in veneration? Vertues, vices, pleasures, profits, riches, pouertie, vvanton youth, couetous old age, all haue their burthens? What callings without their crosses,  
from

from the Scepter to the Sheepe-hooker? what  
sex without his sorrow?

No place  
is priviled-  
ged from  
four  
things.

Whither shall a man flye, 1. from Sathan  
tempting; 2. from the vanitie of his owne  
heart; 3. from the bitings of venomous  
tongues; 4. and from the crosses of the world?  
I haue oft thought, if there were any place  
in the foure parts of the world, to auoid these  
foure, thither to flye: but there is no *Asylum*,  
or Sanctuarie from them, or any of them, vn-  
der the Cope of Heauen. These alwayes fol-  
low, as the shadow the body, and (like proud  
*Tarquin* in Rome) challenge a perpetuall Di-  
ctatorship in the whole life of man. What day  
sets ouer our head without his euill, eyther of  
Sinne or Punishment? *Adam* must eate his  
bread in his browes sweate; *Cunctis diebus*, all  
his dayes, in heat and sweat, toyling and moy-  
ling; man must wearie his body and weaken  
his spirits, till hee keepe his eternall Sabbath  
in Heauen.

Bring me the man that hath not yet drunke  
of the common cup of humane calamities in-  
cident to life, and I shall more admire him,  
then the Græcians did *Achilles* that could not  
be wounded. I neuer read of any but *Pelicta-  
tes*, who was thought to be without the Gun-  
shotte of *Fortune*, by the deluded Heathens;  
yet his death was as dolorous as his life pro-  
sperous. I am sure, mitred Popes, crowned  
Kings,

Kings, inuested Emperours, tryumphant Conquerours haue scene the turning of *Sesostrus* wheele, and haue experienced so many miseries that they haue cryed out, some of them, *Miserum est fuisse felicem*, it is a miserie to haue beene happy: others, *solus uincit, Vacia*; that the priuate life of *Vacia* the Romane was farre safer then their publique, guilded, guilefull pompe: others, with *Cyrus* and *Augustus*, haue thought the Regall Crowne not vworth stooping for: others, haue left voluntarily their Courts and Palaces for secure and penitent Cels.

If wee had no moe examples of the miseries of greatnesse, eyther by birth, bloud, command, or desert, then in *Nabuchadnezzers* dejection amongst Beasts, being one of the greatest of men; in *Manasses* his imprisonment; in *Sampsons* grinding in the Mill; in *Agag* hewed in peices; in *Adonizebecke* eating crummes, like a Dogge, vnder his enemies Table; in *Alexander* poysoned, and left vnburied; in *Cesar* stabbed by his pretended friends; in *Belizarius*, a blinde Beggar, after his Conquests; in *Babazets* Iron Cage; in *Socrates* and *Seneca's* poysoning; in *Cleopatra's*, *Iezabel's*, *Agrippina's*, and othier infamously famous Queenes and Queanes, perishing, to omit all the rest in this kinde, it might verifie the Paradoxe, that *Humana vita non est vita, sed calamitas*, Mans

Examples  
of humane  
calamities.

life

life is no life : *Vua vix vitalis*, an imaginari<sup>o</sup> life, and a reall calamitie; in which *anni p<sup>er</sup>anes, erumna multa*, the yeeres are few, the griefes many : yea, so many, so manifold, so constant, so continued by successiue crosses, which follow one another (like the waues of the sea) like the Messengers that came one after another, to *Iob* and *Dauid*, to bring ill newes of the death of their Children, euery day hauing *suam & malisiam*, & *militiam*, his wrath and his warre-fare; that euen the very childe entering the lists into this militarie world, as soone as it comes from the mother, cryes and weeps: the first note it sings is *Lachryma*, taught onely by prouident Nature. The Males (saith a wittie Popish Postiller) from *Adam* cry *e*; and the Females from *Eue* cry *e, e*; which put together make a Note of sorrow. *Nondum loquitar, at tamen prophetat*, (*Augustine*) Before it speakes, it prophesies, as though at the birth it had that prognosticating spirit, which *Carden* saith some men haue at their death, as though it did see some euill present, fore-see and feare moe to come.

I might goe along (with *Innocentius*) in this subiect, and shew the seuerall maladies and miseries incident to euery seuerall age, from Infancie to Decrepit old age : how like seuerall Beasts wee carry our selues, till Death brings vs to the Shambles : how pittifully Childe-hood wallowes

wallowes like a little Pigge, in dirtie places;  
and like Duckes and Geese, swattles and dabbles  
in wet and filth? How Youth is a lasciuious  
Goat; Adolefcencie, an vntalmed Heiffer;  
Man-hood, a sterne Lyon; Old age a sluggish  
Ass, that onely beares a more precious thing  
then *Isis*, euen that which beares it, an immortal  
soule.

I might anatomize man further in all his  
parts and weakened powers, shewing the seuerall  
diseases that cease vpon euery member,  
where they challenge their seates and thrones.  
I might enlarge the crosses incident to euery  
Function and Vocation: but referring you to  
the Fathers, chiefly *Bernard* and *Fulgensius*,  
and to zealous Papists, chiefly *Innocentius* and  
*Stella*, besides him that in English hath writ  
the miseries of mans life, leauing you to their  
vintage, I onely rest with the taste of these  
Clusters, vvhich we now further presse forth  
by vse.

Is it so that this life which wee liue is so laborious  
(as the world wherein wee liue is wicked?) then the lesse good that wee finde  
in the life naturall, wee must labour to counterpoise  
it, by purchasing the life spirituall: the more  
discontent wee finde in the life of Nature, the more  
comfort and content wee must seeke and search for,  
in the life of Grace, which like *Elshazars* salt cast  
into Iordan, seasons  
all

De conditione  
vitæ humanæ.  
De contemptu  
mundi.

Vse 1. Of  
Instruction.

all the maladies of life. Now, if thou wouldest liue the life of Grace, and haue peace and ioy, euen by a drie passage as it were in the red Sea of this World, then doe those things that concernethy peace.

Twelue  
meanes of  
true peace.

First, abstaine from sinne : for where it raignes there is no life of Grace. Sinne quen-  
eth Grace, as water fire: Sinne vwill kindle a  
fire vwithin thy soule, to burne vvith secret  
flames; for, the wicked are like the raging  
Sea.

Secondly, as one of Christs true Disciples,  
subiect thy will and soule to Christ : it is his  
promise, thou shalt haue peace in him, and he  
will send thee the Comforter.

Thirdly, frequently confesse thy sinnes to  
God, more balme of inward ioy, thou shalt  
haue from the chiefe Physitian, the more thou  
dost lay open the vlcers of thy sicke and  
wounded soule.

Fourthly, vse frequent and seruent prayer,  
shut thy Chamber-dore, play not the Phari-  
saicall hypocrite, and Christ shall enter in and  
say *Peace be to thee*, as hee did to the Dis-  
ciples.

Fifthly, keepe the Lords day strictly, neyther  
doing thine owne works and will, nor Sathans;  
nor speaking thine owne wordes nor his, but  
Gods word and will in publique and private  
duties : this brings much familiaritie vvith  
God,



God, and hath the answer of many hidden ioyes from his Spirit: It is a spirituall rest to euery Christian, as it was promised a rest to the Israelites.

Sixtly, reade and meditate in the Word of God: *They shall haue much peace that delight in thy Law*, saith the Psalmist.

Seauenthly, suffer iniuries patiently, sustaine and abstaine, and thou shalt feele within thine owne heart God taking thy part: for, *Qui patitur est victor*, &c. He that suffers ouercomes himselfe, the world, his enemies, and is Christs friend.

Eighthly, contemne earthly vanities, they deuide and distract the heart.

Ninthly, be employed in a Calling: the idle are roiled with a multitude of foolish fancies and fond desires.

Tenthly, be meeke, so shalt thou enioy the earth with ioy. *Mat. 5.*

Eleauenthly, get an humbled and a contrite heart, that is the seate of Grace, and throne of God, *Esa. 57. 15.*

Twelfthly, doe righteousnesse, the fruit whereof is peace and ioy. These things belong to thy peace, which if thou practise, thy light shall shine to the darke world, and thou shalt haue a lightsome Goshen in the life of Grace, even in the darkesome Egypt of this wretched world.

Secondly,

Vse 2. Of  
Redargu-  
tion,

Secondly, is life so laborious? are our dayes so dolorous? Then these come within the compasse of a iust Redargution, that are so drenched and drowned in the things of this life, so besotted and bewitched with the painted beauties of this earthly *Iezabel*, the World, that they can neyther *spirare* nor *sperare coelestia*, that they haue as small hopes as they vse small helps for Heauen in a better life, but setting vp here their rests, & stinting their aimes at earth, they desire (as *Peter* vpon the Mount) to build tabernacles here in this vaile below, neuer caring for that building not made with hands, eternall in the Heauens. 2 *Cor.* 5. 1. Alas, let such know that in their aerie hopes they feede but on the winde, with the Camelion: they imbrace but a cloud, with *Ixion*, in stead of *Iuno*: they touch Sodomes Apples, and are deluded vvith beautifull dust: they imbrace shadowes for substances, and place their desires vpon such objects as are vnworthy of an immortall soule and a heauenly inspired spirit.

The vanitie of life  
vvith all  
the things  
in life truly  
discouered,

For, I pray you, what is life it selfe, yea, long life, which they so doate vpon and long after, but a most irkesome and tedious pilgrimage, enuironed with infinite perils, and vpon most light occasions lost? or what is any thing in life worthy our liking and affections? What is the body it selfe which we so pamper,  
but

but coagulated dust, guilded ouer in the out  
couering with colours, and set vp with the  
props of proportion; the slaue of the minde,  
and prison of the soule: *sperma fetidum, cibus*  
*vermium*, mans excrement, wormes nutriment?  
What is the Beautie of the body but a well co-  
loured skinne, farre inferiour to the beauties  
of the Sunne and Moone, these heauenly bo-  
dies? Besides, if we could see within, we should  
see a filthy Golgotha, and rotten dung-hill,

What is Strength when *Sampson* is bound  
by a woman; since the greatest things and most  
worthy of a man are effected by the sinewes  
of wit, not by the strength of sinewes? are not  
both Strength and Beautie the flowers of this  
body, which one blast of a Feauer will deface  
and shake all to fitters? What are the Plea-  
sures of the body but (like the body it selfe)  
sensuall, sinfull, pecudine and vile; Diseases be-  
ing the Vsury that Pleasures pay, and perpet-  
uall Sorrow the bond; as the Poets sayne of  
*Iupiter*, that hee ioyned Pleasure and Sorrow  
together in an Adamantine Chaine, when hee  
could not agree them in a difference that they  
brought before him. Besides, are not these  
corporall Pleasures inioyed of the Beasts more  
then of man, more strongly, vehemently and  
longer? Are they not the workes of darke-  
nesse, and vsed in the darke? is any man so im-  
pudent that dare vse them publikely for shame?

Are not distempers, diseases, distractions, discredit to our good name, losse of substance to our estate (when they deuoure their Idolatrous vsers of them, as *Aleone* Dogs did their Master) fruitlesse repentance to the mind, dulnesse of wit, corrupting of the heart, darkning the vnderstanding, decaying the Soules Intellectuall powers; Impatiencie of a mans selfe, hatred of all vertues, inclination to all vices, their bad fruits and base effects? Are not nominie, ignobilitie, imprisonment, deformitie, sicknesse, imbeculitie, blockishnesse, and Stupiditie, their Pages and Attendants?

For Riches (the vulgars God) what are they but the long expences and prouisions for a short iourney, oppressing the bearers, heavy burthens to sincke the Shippe of the Soule? For, Gold and Silver, the *Helena* that the world doates on, the *Lais* that most are inamour'd vpon (as the beasts vpon the Panthers skinne, for his seeming luster) what are they but red and white dust, the base excrements of the earth, blowne away with the wind of euery casualtie? Pearles and precious Stones what are they but the spoyle of Fishes, good onely in the estimation of the Lapidarie, and in their owners imagination, not in their owne nature, nor in any helpfull effects?

Nobilitie, what is it but an opinion, or lot of birth, being our Ancestors not ours, also

oft vvrongfully acquired by oppression and  
crueltie?

Glory, what is it but a puffe of winde, the  
vaine inflation of the earth, vncertaine, mo-  
mentanie, oft wicked, like his father the multi-  
tude, who this day haue *Hosanna* for a man;  
to morrow, *Crucifie him*: that in one houre will  
make one more then man, and then a mur-  
therer, as they did Christ and *Paul*?

Power, and a Kingdome, are but a spacious  
molestation; *Pulchrum malum*, a beaurifull  
euill, a gilded poyson, a Crowne adorned  
with counterfeite Iemmes, a sea of euils? Ho-  
nour (if it come not from Vertue) a friuolous  
and peruerse conceit? Dignitie, if desert be-  
get it not, what is it but the bastard of an vn-  
certaine father, oft acquired by suite, craft,  
fraud, ambition, sinister meanes and vicked  
Arts?

Lastly, to draw together the sailes of our  
speech; in one word, what is the World, with  
all her *Iezabels* paint and Peacockes plumes,  
with which shee deludes her louers? What is  
Life, and the best things in life, with which her  
Amorettoes and Idolatrous Adorers are so  
delighted? hath not *Salomon* by a diuinely in-  
spired spirit, giuen in his vnpartiall and infalli-  
ble verdict, as one that knew most in this  
kinde of all meere men, *Vanitie of vanities, and  
all is but vanitie*, saith the *Preacher*. And as

*Malum cul-  
pe, malum  
pene.*

*Vnicuiq;  
sua cupidi-  
tas est tem-  
pestas.*

*The world  
anatomiz-  
ed by sun-  
dry Simi-  
lies.*

there is little good in life to be loved, so there is nothing but euill in this life; eyther in it owne nature, as is the euill of sinne; or penall, the fruit of sinne: eyther crosses, such as the godly trye; or curses, such as the wicked feele. The due meditation whereof hath caused many zealous spirits, *Augustine, Ambrose, Chrysostome, Bernard, Fulgentius*, as also *Pontanus* and *Stella*, with many more, to write severall Tractates, which I thinke (as the Spider drawes her webbe) they drew from themselves, and from the feeling of their owne hearts, concerning the contempt of the world, and the not louing this life: some comparing it to a Sea, in which euery mans turbulent desires are a tempest: some to a darke and dangerous Wood, wherein are many wilde Beasts, Bulls of Basan, deuouring Wolues, *Herodian* Foxes, poysoning Basiliskes, fiery Dragons: for, the Scripture gives the true morrall of *Pisthagoras* and *Ouids* fictions in their Transmutations, men in shape are beasts in conditions, *Tu. 2. 12. Esay 1. 4. &c.* Some to a Net, that is spread for all, but catcheth and retaines onely foolish fishes. Others say it is an vngratefull Host, that entertaines and retaines, yet pils and spovles all that trust it, still dislodging, dismissing, forsaking, forgetting his old Guests, to retaine new. Some say, it is like the darker some *Egypt*, wherein is plague vpon plague,

at

at last deuastation to all that are not the true  
Ifracell of G O D. Some compare it to the Fir-  
mament in continuall motion. Some to a so-  
litarie Desart, wherein is the roaring Lyon, the  
Diuell, the Scorpion and Diptas, the old Ser-  
pent, wicked Spirits, Theeues, Thornes of  
sinnes, and barrenesse of grace. Some vn-  
to the Night: First, because of the blindness  
and ignorance that is in it: Secondly, the  
drowlie and secure sleepe of sinne: thirdly, the  
wilde beasts of the night, Heretiques, Schisma-  
tiques, &c. Bores of the Forrest, Foxes that  
spoyle the Vines, the night, the time of forra-  
ging, in which also the enemy sowes Tares of  
sinnes and Heresies, the one to corrupt the  
good Wheate of Sanctification in the heart,  
the other of Illumination of the braine. O-  
thers, with holy *Iob*, make it a place of warre-  
fare and combat, wherein wee are to fight with  
seuerall enemies of sundry natures, as *Dauid*  
did, with a Lyon, with a Beare, and with *Go-  
liath*: some being within vs, craftie *Sinners*, our  
owne lusts, some without vs, like armed Philis-  
tines, the lust of the world; some about vs,  
Sathan in the Ayre; some on the right hand,  
some on the left, as prosperitie and aduersitie;  
some before vs, as the forbidden fruit of Sin;  
some behind vs, the barking mowthes and bi-  
ting tongues of maliculous men. Some to a  
prison, wherein though it feed the body, yet it

fetters the soule, like that wherein *Ioseph* had fauour, yet hee was kept fast. Lastly, *Falgentius* compares it to a fayre Amazon Maide, with these Mottoes writ vpon her head, *I haue wit and policie*: vpon her browes, *I haue comeliness and beautie*: vpon her brest, *Here is strength and agilitie*: on her right hand, *Here are riches and prosperitie*: yet vnder her feete, *Hec omnia vanitas*, *All these are but vanitie*: and so let vs account them. Loue not the world much lesse the lusts of it, concupiscence of the flesh, of the eye, and pride of life. Imitate *CHRIST* thy head, hee despised the pride and pompe of it, in refusing a Kingdome, in washing his Disciples feete, *Iohn* 13. in preaching & practising humilitie, *Mat.* 11. in sustaining temptations and tryals, *Mat.* 4. in assuming our flesh, in chusing his fishing Disciples, in dying vpon the Crosse: hee crossed the couetousnesse of it, by possessing nothing, not so much as Foxes and Birds; in commending the godly poore, *Mat.* 5. in dying naked vpon the Crosse, hee crossed the lusts of it, in his innocent and spotlesse chastitie, in being borne also of a chaste Virgin: so thou, if thou be a right Christian after him, if one of his Church, despise these terrestriall things; seeke for celestiaall, *Col.* 4. 1. 2. 3. &c. trample the Moone, these momentanie things vnder thy feete: vse the world as though thou  
vse



directing to liue and dye well. 343

vsed it not: looke at it and the things of it, as at a Lyon in a grate, subiect not thy selfe to it, be not the slaue of it, come not within the reach of it, it will reare thee and (as the Panther and Hiena deale with Beasts) by fawning deuoure thee; looke at it therefore, and like it, as a Pilgrime, a strange Country, as a Traveller his Inne, onely to lodge in it for a few dayes or nights: alwayes be in readinesse with old *Simoon* to depart as the Israelites were ready in a trice to depart out of *Egypt*: loue this life so, that thou wilt willingly lay it downe, as thou putttest off thy garments when thou goest to bed, when *G O D* calls thee to sleepe in thy graue.

Thirdly, both from these premisses, vvee 3 Vse.  
may gather an vse of Instruction; as also from the Text, wee may ground a doctrinall obseruation; concerning the nature of death, comfortable to the godly, to whom all things; yea, death it selfe happens for the best, chiefly if they grone vnder the Crosse: for, if life be so burthensome, death must needs be beneficiall that vnlooseth our yoake, and takes the burthen from our vveakened natures vvearyed shoulders. Therefore death comes to the good man, to the crossed Christian, as *Moses* to the Israelites in *Egypt*, to deliuer him: it comes to the godly, as *Pharaohs* Daughter to *Moses* fluctuate on the waters, as the Arke to *Noah*,

*Rom. 8.*

The benefits of death to a Christian vnder the crosse.

as *Obediah* to the persecuted Prophets, to preserve them; as the Angell to *Lot* in Sodome, as *Abraham* to *Lot* in captiuitie, as *David* to his captiue Wiues, to rescue them; as the Angell to *Peter* in Prison to set them free; as the Angell to *CHRIST* in his Agonic; as *Ionathan* to *David*, to comfort them in extremitie; as *Iosephs* Chariots to old *Jacob*, to reioyce them; nay, as Gods Chariot to *Elias*, to carry them into the place of ioy; as the Angels to *Lazarus*, to carry them into *Abrahams* home. What shall I say more? as *Ionas* his Gourd to coole *Ionas* in his excessiue heat; like *Saul* to those of Mount *Gilead*, to help them in time of distresse; like the ycere of Iubilie to the Bond-man; like the long lookt for husband to a louing wife; like newes from a farre Country like meate to the hungry, and drinke to the thirstie; like a messenger from *GOD*, with this message, *Affl-xite, non affligam amplius*, I haue afflicted thee, I will afflict thee no more, as God said in effect to *Abraham*, saith *Augustine*: thou hast had *temptationem fidei*, the tryall of thy Faith, now receiue *benedictionem pro fide*, a blessing for thy Faith; blessing vs, as the Angell did *Jacob*, after we haue wrestled with the worlds woes. Therefore the godly dead, as the Latine beares it (as is well obserued) are not so much said to be dead as deliuered, as rempued, as redeemed from the worlds

Aug.

directing to liue and dye well. 345

worlds warfare: Therefore *Plutarch* calls death *Malorum remedium*, & *porius* *humanis calamitatibus*, euils relieuer, and calamities calmer: *vita ianua*, saith *Bernard*, & *perpetua securitatis ingressus*, the gate of life, and ingresse to a sempiternall securitie: the onely Physitian that askes no fees (not so much as thanks) and yet cures all cares inward, all diseases outward, better then *Homeri Mola*, then the Balme of *Gilead*, or that marueilous *Linguists Mithridate*: yea, it cures all.

*Mortui id est emeriti, quia rube donati, & absoluti à militia.*

*Dat cunctis legem, recipit cum paupere Regem.*

*De consolat. ad Apol.*

*It spareth none, and yet befriends euen Kings,  
And cures the cares of poore meane vnderlings;*

And therefore God oft-times, as our *Prouerbe* is, takes them away soonest whom hee loues best: as many Parents know, that oft-times lose their *Iosephs*, euen that child, whom (by the appearance of graces in them) God and they loue the best, the rest being left them, whom they doe not so deseruedly loue. Hence it is, that when there were but foure in the world, *Adam*, *Eue*, *Caine*, *Abel*, God tooke away *Abel* the best of them (for hee permitted his death though *Caine* gaue the stroke) and hee suffered the worst of them to liue still (saith *Ambrose*) as the greatest blessing to the one, and for a continued plague and

*Lib. de Cain & Abel.*

346 *Simeons dying Song,*

and punishment to the other. Yea, Christ himselfe the spiritual *Abel*, whose blood speakes better things for vs then *Abels*, was cut downe like a flower in the prime of his yeeres, at the age of three and thirtie, in the midst of his age, which hee might haue liued by nature, though hee was beloued of his Father about all creatures, Angels and Men. *Lazarus* was not a little loued of Christ, as the Iewes noted, *Iohn 11.* in his resuscitation, yet hee dyed young; and though hee wept when hee raised him vp againe, to shew his power, hee wept (saith *Gratiensis*) because hee was reduced and brought backe againe to the miseries of life.

\* By Mr.  
Stephens in  
his *World*  
of wonders.

Hence it is not altogether a Fiction in *Herodotus* (if his Workes, as they are \* defended, are no Fables) that when the Father of *Leobis* and *Biton* intreated the Gods for the greatest blessing vpon these his two Sonnes, in the morning they were found both dead in their beds. The like Boone was graunted to *Trophimus* and *Ayamedes*, that built the Delphicke Temple to *Apollo*: the Morall at least of all which, and such like, is this, that to many a speedy death is better then a prolonged miserable life: nay, that wee neuer beginne truely to liue till wee dye, *Iustus non vivit, &c.* The iust man neuer liues as hee would, till he come to that place where he cannot dye. \*

Aug. de  
ciu. Dei.  
lib. 14 c. 25

There-

*directing to liue and die well.* 347

Therefore let the Meditation of these things comfort vs in death, and encourage vs against the terrors and feare of death.

I confesse (as wee haue already enlarged Exhortat. another poynt) that death is fearefull to all flesh, both man and beast, much more to a wicked man: stout stomacks haue beene agast and turned crauens at his grieufully face, euen as all the Troopes of Israell were affrighted when they saw *Pharaoh* behinde them, and the red Sea before them, the two lawes of death, ready to swallow them. And surely euen a resolute Christian cannot free his soule from relictation when hee lookes onely at the corruption of the flesh, the palenesse of the face, the dissolution of the members, the obscurenesse of the graue, the lodge with wormes, the solitarinesse of the sepulcher, and lastly, the dissolution and annihilation of every part: but when hee considers againe, Natures course, Gods Injunction, his disposing Providence, Christs Passion, the bodyes Resurrection, the freedome and exemption of the soule from her inclosing prison, the iubilie of the body from all bondage and seruitude: Faith preuaileth and Feare flies.

Euen as those that come from a Citie to a Country Village, Tradesmen, or the like, when their businesse is well dispatche (saith *Christo-  
stome*) returne into the Citie with ioy againe:

*Hom. de  
Didite &  
Lazaro.*

So the Christian soule that comes from the new Ierusalem, the heavenly Citie, to traffique here in the low Countreyes of this earth, by the Organs of the body, if it haue well executed the duties of Pietie, Charitie, and Christianitie, to God and man, may with ioy returne like a Ship Royall, loaden with precious Marchandize, from whence it came: for, such a man dyes not, but departs.

Death is  
onely a de-  
parture out  
of life, not  
a finall de-  
stroyer.

Hom. 36.  
in Genes.

Hom. de  
Martyrio.

Compar.  
aquæ &  
ignis.

From whence we slide into the third point, briefly, concerning the Epithire which *Simeon* here giues to death; hee calls it a *Departure*. From whence we may see partly into the nature of that which wee call Death: it is onely a *Departure*, a going, or transmigration from one place to another. Therefore vvhén *Abraham* speakes of his barrennesse, he vseth this phrase, *Ego vadā absq; liberis*, I depart this life, or goe away without Children. *Chrysostome* notes his phrase, and thereupon implies, *Ecce iustus ille vt philosophatur, &c.* That *Abraham* doth truely in that word, *going away*, philosophize and dispute of death: which *Basil*, applying to the auncient Martyres, calls *Migratio quedam ad meliora, &c.* A migration to a better habitation: Philosophy calls it, The priuation of all heate; so *Plutarch*: or, *Privatio vite*, the priuation of life; so *Sealiger*, *Exercit. 307. Sect. 23.* All which titles and termes may still hearten the Christian to confront

directing to liue and dye well. 349

confront it in the very face couragiously, according to *Bernards* counsell, *Volo mortem, si non effugere, &c.* That since they cannot flye it, they should not feare it. *Iustus mortem et si non cauet, &c.* since the iust man is not cautious to prevent it, let him not be too timorous to encounter it: nay, rather let him enter the lists (as the Persians went to battell) ioyfully, and with a shout, since it is but a Bugbeare, or a shadow without substance, a Serpent without a sting, a superficies, no positiue thing of it selfe, but the corruption of the subiect that God and Nature subiects vnto it: at the worst to the worst, an Executioner of a Rebelle; good to the godly, a rewarder of a faithfull Seruant; *Iosephs* Chariot to bring good *Iacob* from the Land of penurie to the Land of plentie; *Et quis non ad meliora festinet?* saith *Cyprian* in his Sermon vpon death, Who will not hasten to exchange for the better?

Epist. 103

Mors bonis  
bonis, malis  
malis.

Lastly, me thinkes, here is notably implied the immortalitie of the Soule; for, what is it which departs but the soule out of the body, which flies out when Death opens the doore that held it in, like a Bird out of the Cage, liuing else-where, in pleasure or in paine, in *acta seperato*, in a seperated act: as also the Resurrection of the body may not vntruly be concluded; for, in a departure betwixt man and wife, friend and friend, there is a constant hope  
of

of meeting againe : so these two friends which liue and loue together (like *Jonathan* and *Danid*) the soule and body shall meete together at the Resurrection : both which poynts of Christianitie as *Simeon* beleueed, and taught his Schollers, (being a great *Rabbi* and a Master in Israel,) so hee seemes to mee, to allude here vnto both, and to professe his faith in both.

The body  
departing  
shall re-  
turne a-  
gaine at  
the Resur-  
rection.

<sup>a</sup> *Psal.* 17.  
16

*Psal.* 49. 15.

<sup>b</sup> *Dan.* 12. 2.

<sup>c</sup> *Ezek.* 37.  
10.

<sup>d</sup> *Ezra.* 26. 19.

<sup>e</sup> *Iob* 19. 25.  
26.

<sup>f</sup> *Act.* 24. 15

*Act.* 17. 32

*Iohn* 11.

Argu-  
ments to  
proue the  
Resurrecti-  
on of the  
body.

To beginne with the baser part, the body, that it shall rise againe; howeuer it be a Myserie scoffed at (because vnknowne) of the Iewish Saduces, scoffing Athenians, Braine-sicke Philosophers, stupid Stoickes, hoggish Epicures, disputing Peripatitians : howeuer denyed by all the rabblement of these Hereticall Valentiniens, Simonians, Carpocratians, Gerdonians, Seuerians, Basilidians, Hierarchites, and all the Libertines : yet it was the faith of all the Patriarkes, Prophets, and Apostles, from the first houre that by reuelation of the Spirit, or by the Word, it was manifested to the Church of God : it was the faith of <sup>a</sup> *Dauid*, of <sup>b</sup> *Daniel*, of <sup>c</sup> *Ezekiel*, of <sup>d</sup> *Ezra*, <sup>e</sup> *Iob*, <sup>f</sup> *Paul*, <sup>g</sup> *Martha*, *Iohn* the Diuine; of all the Saints, and so of *Simeon*.

Let these Arguments confirme thine : first, Christ thy head is risen; hee is the first fruits of them that sleepe, and the pawne that thou shalt rise, being a member of his, *1 Cor.* 15. 20. where



where my flesh and bloud is, there shall I be, (saith *Cassiodorus*) our *Ioseph* is in *Aegypt* before vs.

Secondly, the redemption by Christ extends to thy body, as to thy soule. vvhich body must rise againe, else Christs Passion were fruitlesse and forcelesse.

Thirdly, the body, which (like *Simeon* and *Leui*) was brother here in sinning, vvith the soule, must in Gods equall remunerating Iustice, be raised, to suffer in an equall measure and proportion, as it hath sinned.

Fourthly, Gods promises which hee hath signed with the finger of his Spirit sealed with the bloud of the Lambe, to the Elect, of peace and Immortalitie, cannot be of vigour and vertue vnlesse their bodies rise.

Fifthly, the inseperable vnion twixt Christ and his Church should be disioyned, if the body rise not.

Sixtly, many absurdities vvould follow, which *Paul* addes *1 Cor.* 15. 14. 15. 16. 17. whither I referre you, as that all preaching, professing, and practise of Christianitie vvould be in vaine.

Seauenthly, if in other cases witnesses be to be beleueed, then those fve hundred Brethren mentioned *1 Cor.* 15. 5. 6. 7. 8. *Cephas* and the twelue, *Iames* and the Apottles, *Mary Magdalene* & *Paul*, that testifie Christs resurrection, by

by necessary consequence confirme ours,  
*Rom. 8. 13.* which depends vpon Christs,

Eightly, these that haue beene brought to  
 life againe after their departure, cyther by the  
 Prophets, as the widdow of Sarepta's Son, by  
*Elias, 1 Kings 17. 22.* or the Shunamites  
 Childe, by *Elizeus, 2 Kings 4. 35.* And the dead  
 Souldier by touching *Elisha's* bones, *2 Kings*  
*13. 21.* or by the Apostles, as *Dorcas* by *Peter,*  
*Acts 3. 40.* *Eutichus* by *Paul,* *Acts 20. 10.*  
 or by Christ himselfe, as the widdow of Naims  
 Son, *Luke 7. 15.* *Iairus* Daughter, *Mat. 9. 29.*  
*Lazarus* the brother of *Martha* and *Mary,*  
*John 11. 44.* and those which appeared in the  
 holy Citie, when Christ rose, and ascended vp  
 to heauen with him, (as *Augustine* thinkes.)  
 are all *Praludia Resurrectionis*, types and fi-  
 gures of our resurrection.

Serm. de  
 Passione.

Illustrati-  
 ons from  
 nature, that  
 our bodies  
 shall rise.

Ninthly, we haue many resemblances both  
 in the great Booke of Nature, and the little  
 Booke of Grace; in the word, and in the world;  
*Isaacke* suruiuing in sacrificing, whom *Abra-  
 ham* received in a figure, *Heb. 11. 19.* *Aaron's*  
 dry Rod that budded and blossomed, *Numb.*  
*17. 8.* *Ezekiels* dry bones that came together,  
 bone to bone, & flesh to flesh, *Ezek. 37. 8. 9. 10.*  
*Jonas* deliuey out of the Whales belly, are in-  
 stances in the Word. In Nature: the Summer,  
 liuing of Trees, Hearbs, Plants, &c. yea, of  
 Corne it selfe, in their seeming Winters death,  
 when

1 Cor. 15 36  
 37. 38.

*directing to liue and dye well.* 354

when their sap is in the roote: these beasts, as  
 some Beares, and Mice, &c. which sleepe all  
 Winter, and seeme to reuiue in the Spring:  
 Swallows, Bats, Flyes, Gnats, &c. which by  
 the Sunnes heate seeme to reuiue out of their  
 cold sowne: the Arabian Phoenix, which by  
 her selfe-burning, preserues the *individuum* of  
 her kinde: the Sea-Vrchin, that rejoynes after  
 her rending in pieces, after she tastes the salt  
 water: Serpents that are renewed by casting  
 their old skinnies; the Sea-Lobsters by cast-  
 ing their old shels; the Eagle by casting her  
 old bill: Mechanicall men that renue many  
 things that are old; Image-makers that make  
 againe their brassie pictures by marring them;  
 Bell founders that mend their mettall-worke  
 by melting; the Silke-worme, that liues in the  
 preservation of her kinde, by inclosing her  
 selfe in her Clue, and dying: nay, man him-  
 selfe; that in his generation receiues life into his  
 flesh, bones, sinewes, and vitall powers, from  
 a little liquid seede; that in his preservation oft  
 liues againe, out of sownes, and trances, see-  
 mingly depriued of breath and life; that in his  
 augmentation, eating, and by naturall heate  
 concocting and digesting the dead flesh of  
 Goates, Sheepe, and Bullockes, makes them  
 his owne liuing flesh. All these speake vnto  
 my vnderstanding. and confirme my Faith,  
 that though Death swallow vs that are now  
 A a liuing,

Pompon;  
 Mela de  
 situ orbis,  
 lib. 3. c. 9.

See the  
 Book writ  
 of the Silke  
 worme,

354 *Simeons dying Song,*

living (as the Whale did *Jonas*) binde vs (as the Philistines did *Sampson*) lay vs in our sepulchers, and roule a great stone vpon vs (as the Iewes did vpon Christ) yet we shall come to shore againe; breake these bonds (as the bird the snare,) and we shall be deliuered, wee shall flourish like *Noahs* Oliue tree, after wee haue beene vnder the water: yea, these bodyes of ours, subiect to diseases, crushed, crazed, bruized, distempered, payned; the head, with Megrim; the lungs, with suffocations; the ioynts, with Gouts; the stronger parts themselves with shrinking in of the sinewes: these bodyes which haue borne the burthen of the day, shall once with the Angels sing Halleluiah; these bodies of ours, I say, shall rise, besides these mentioned, wee haue many grounds of it: as first, the will of God that will haue it so, *Iohn* 6. 39. 40. Secondly, the oath of God that it must needs be so, *Heb.* 6. 13. Thirdly, we haue double Hostage for it; 1 the soules of the Saints, lodgers vnder the Altar, *Rev.* 6. 9. 10. 11. 2. Their bodies, lodgers in the graues, as our pledges till all things be restored, when they and wee shall be perfected together, *Heb.* 11. 40. Fourthly, the pawne of the Spirit within vs, *Rom.* 8. 11. All vvhich, are so many nayles in the Sanctuary to fasten our hope. Neyther shall wee onely rise, but rise the same bodies for substance, though altered

Origen  
periarch.  
lib. 3.

altered for qualirie, to our further perfection. Wee shall come againe (I say) the same bodies in which wee haue departed hence: the same bones, bloud, arteries, skinne, flesh, veynes, sinewes, parts, members, *Iob* 19. 25. Howeuer, I cannot say in the same age: for, there shall be neyther childe nor old man, saith the Prophet; that is, neyther weakenesse of youth, nor infirmitie of age, but all shall be flourishing and perfect, like *Adam* and *Eue* in their Creation, some say, from *Ephes* 4. 13.

The consideration of our returne after our departure, and of our resurrection at the generall Resurrection, for before that time none are, or shall be glorified in their bodies, neyther the Virgin *Mary*, whose Assumption is but a fiction, nor *Enoch*, nor *Elias*, nor the body of *Lazarus*, nor of those that rose vvith CHRIST *Mat* 27. 52. (as Mr. *Leigh* proues pithily against all Papists) It is a matter of singular comfort; it is the Anchor of our hope; the life of our Religion (vvherein it differs from Paganisme and Turcisme;) the hand that holds vp our drooping soules in the Agonies of death; *Fiducia Christianorum, resurrectio mortuorum* (saith *Tertullian*.) This made the auncient Martyres goe to the stake, and burning place, as wee goe to our beds; this is that redemption of our bodies, vvwhich *Paul* mentions, *Rom* 8. 23. the time of our re-

A a 2

freshing.

*Esa* 65. 20.

Vse Of  
Consola-  
tion.

In his Ser-  
mon called  
*The Christi-  
ans Watch.*

The Chri-  
stians com-  
fort in the  
Resurrecti-  
on.

356 *Simeons dying Song,*

freshing, which *Peter* magnifies, *Acts* 3. 19. the time of our Iubilie and reioycing, vyhich *Esay* fore-seees in the Spirit, and exulteth, *Esay* 26. 19. vwhen the hungry shall be satisfied, *Mat.* 5. 6. when mourners shall be comforted, *Mat.* 5. 4. when there shall be no more grieife, nor sorrow, nor paine, when there shall be a yeere of Iubilie, an end of our iourney, an accomplishing of our warrefare, a celsation from labour, a wiping away of teares, *Rev.* 17. verse 17. *Chap.* 21. 4. a putting off this mortall, and a putting on of this immortall, *1 Cor.* 15. 42. A change of our vile bodies, that they may be like his glorious body, *Phil.* 3. 21. Oh be glad of this yee Saints, reioyce and sing euen as the litle Birds are glad when Winter casts off her rugged mantle, and Summer brings his flowrie Spring; as Beggars vwould be glad to put off their ragges, and be clad with Regall Robes. Let these comfort themselves in hope of this change and renouation, whose bodies are subiected to infirmities, weakneses and maladies: for, then it shall cast away (neuer to resume) all infirmities, impurities, deformities, tardities, saith *Augustine*.

*De cin. dei*  
*lib. 22 c. 20*

*Asa* shall not be gouty, nor *Moses* stammer, nor *Mephiboseth* lame, &c. let Cripples, Lazars, Beggars, Bedlams, lame Souldiers, Hospitall men, Spitlers, and all other impotent, distressed, diseased persons, apprehend this

*directing to liue and dye well.* 357

this comfort, being conuerted Christians and beleeuers.

Let all weake and wearyed wights vse this Meditation of the Resurrection, as *Iacobs* staffe to rest and relye on, in their passage ouer this worlds Iordan; as the clifts of the rockes to the Doves, and the stonie rockes to the Conies, to shelter them from the feare of death, the hunting *Nimrod* of the world: for, here is *Medicamentum vulneris*, &c. a precious Cordiall in all thy crosses, whether publique or priuate, of body or minde: nay, *Aqua vite*, to reuiue thee, when thou art dead sicke, or sicke to death, to know that the minute or the moment of thy afflictions here, shall be succeeded (nay exceeded) with an eternall waighe of glory hereafter, at the resurrection of the iust, *2 Cor.* 4. 17. 18. Thus the godly, *Dauid*, *Iob*, nay, Christ himseife, the afflicted Primitive Christians, that vnder *Antiochus* were racked and tormented, solaced their soules in the midst of their anxeties, with this melodious Meditation of the Resurrection, *Psal.* 16. 9. *Iob* 19. 25. *Acts* 2. 26. *Heb.* 11. 35. Which onely apprehension puls off the vizard from Death, pluckes off his Lyon skinne, exposeth him as an Hobgoblin, or meere scarre-Crow, to the godlies dirisiou.

Let Atheists and Epicures feare him, that haue their portion in this life: let Infidels and

vnbeleeuers feare him, vvhose hopes of any better estate are languishing, and faint, and perish with their soules: let his name be as terrible to carelesse impenitent worldlings (as the name of *Tamperlaine* and *Zisca* once to Cowards) which like guiltie fellows, feare the face of the Iudge: but let those that haue learned Christ better, and know in whom they haue beleueed, entertaine it as *Cornelius* did *Peter*, as the *Galathians* did *Paul*, as *Peter* did the Angell that brought him out of Prison, as that which makes the happiest exchange of a Mansion terrestriall for a Citie coelestially, a vaile of teares for mount Sion, a region of death, for the land of the liuing, an earthly tabernacle for an house eternall in the Heauens, *2 Cor. 5. 1.* For, who is so improuident or imprudent, that desires to stay in an old smoakie decayed Cottage, ready euery day to fall on his head, when the Land-lord offers to reedifie it and to make it better (since euen Mice & Rats by Natures instinct, flye from an house that is inclining to fall.) Now this clayie Cottage of thy body, which is vpheld by the weak prop of breath and vapour, is euery day declining; blesse the prouidence of the Worlds great Architect, that when it falls, by resurrection, will raise the frame and the fabricke a thousand times both fairer and firmer then the first.

Secondly,



*directing to liue and dye well.* 359

Secondly, let the thought of the Resurrection be, as a consolation to thy heart, so a direction to thy life. Must body and soule meete together, and eyther be blessed together, or else for euer burne together after their deparrure? and doth their euerlasting weale or woe, blisse or bane, depend vpon thy good or euill life here? Oh then, spinne the short thread of thy abridged life well and worthily, that so it may tye a blessed peace to thy soule: runne thy short race here well, that thou maist obtaine an eternall Crowne hereafter: passe the time of thy dwelling here with feare: think as once *S. Ierome* that zealous spirit thought; *Quoties comedo, &c.* as oft as I eate, or drinke, or walke, or talke, or rise vp, or lye downe, I alwayes heare the Trumpe sounding, *Surgite mortui, &c.* Arise yee dead, and come to Iudgement. Thinke of dying and liuing againe, of departing and returning, of reuiuing, and strict vnpartiall iudging; which thoughts let them not perish like abortiue fruit, but fixe them by these effects.

First, euery day awake out of the sleepe of some sinne, ere the darke night of death come, now in this lifes light that God lends thee.

Secondly, let it be a spurre to pricke thee to all good, and gracious actions.

Thirdly, a bridle to restraine thee from sin, both in the action and affection.

Aa 4

Fourthly;

Vse 2. Of  
Direction.

Let vs liue  
holily to  
rise ioy-  
fully.

Fourthly, let them be meanes to rouze thee from the bed of securitie, and to set thee on thy feete (as the Angell did *Elias*) in thy iourney toward heauen.

Fifthly, as water poured out, to coole the furnace of thy furious affections, euen in thy youthfull and burning blood.

Sixthly, a Diall or watch to direct thee how to spend thy time well.

Seauenthly, as a Fanne to winnow thee from the chaffe of sinne.

Eighthly, as a winde to scatter and disperse thy inordinate passions,

Ninthly, as a paille or Parke to keepe thee within thy limits and bounds.

Tenthly, as a Counsellor to redeeme thy time.

Lastly, a holy director (as it was to *Paul* himselfe) to cause thee in euery thing to endeavour to keepe a good conscience towards God and man, *Acts* 24. 15. 16.

The immortall soule dyes not but departs.

Thus wee haue seene that the body must returne to take part with the soule after the dissolution: the same foundation vvill beare this truth, that the soule is dissolued, it dyes not: for which cause *Paul* calls his death a dissolution, *Phil.* 1. 23. it departs, it dyes not: therefore *Simeon* calls death onely a *Departing*; and in the mouth of these two witnesses it is euicted that the soule is immortall: Death

kills

directing to liue and die well. 361

kills not the soule, but onely lets<sup>r</sup> it out as  
*Noahs* Doue was let out of the Arke, as a man  
 is let out of prison and fetters: for, *Plato* calls  
 the body, *Ergastulum anima*, the Prison of the  
 Soule; as *Luther* calls it the Alse of the Soule; *Saimé* &  
 and *Erasmus*, *Sepulchrum anima*, the sepulcher *Sémd.*  
 of the Soule. Now, death onely breakes open  
 this prison doore, vnries the fetters of the sen-  
 ses, vnlooseth this Alse, roules away the stone  
 from this Sepulcher, lets out the soule, sends  
*grauē deorsum, lenē sursum*, the grosse body  
 downward, the soaring soule vpwārd: the  
 soule is put here in *saccis vilibus*, in a base sacke,  
 as *Ioseph* put his golden Cup and siluer trea-  
 sure in *Benjamins* sacke. Now, Death (like *Iosephs*  
*Steward*) opens the sacke naturally, or  
 rips it vp violently, takes out the treasure vn-  
 toucht; if any thing perish the sacke is vnrip-  
 ped, the body destroyed; the soule is as safe as  
*Iosephs* siluer: for, it cannot die, being vnmate-  
 riall, and a forme abiding in it selfe; which  
 forme cannot be taken away (like roundnesse  
 or squarenesse from a Table) because it sub-  
 sists not in the matter, but in it selfe.

Secondly, the soule is impenitrable, insuf-  
 ferable, it suffers not of any externall agent,  
 from the fires heate, or ayres coldnesse: it re-  
 ceives no hurt from the frozen Ice of Nor-  
 way, or the scorching Sands of Affricke,  
 therefore receiuing nothing whereby it should  
 decay,

decay, it cannot corrupt, or marre, or dye, since nothing in the whole world is contrary to it.

Thirdly, man is desirous of immortalitie: Now, how could hee desire it, and discusse of it? how should man so labour and seeke for immortalitie, some by skill and policie, some by martiall exploits, as *Hercules, Thesus, &c.* some by Soueraigntie, as *Alexander* and *Cæsar*; some by Bookes; nay, some by villanies, as the burners of *Diana's Temple*; vnlesse mans soule were immortall? for, *Ignis nulla capido.*

Fourthly, God by creation infusing it, or by infusing creating it, gaue vnto it in the first originall the gift of immortalitie.

Reasons  
proving  
the soules  
immorta-  
litie.

Fifthly, the rage of conscience in the wicked, their soules accusing them of secret sinnes, as *Caine*, and *Nero*, and *Herod*, of their murthers; *Indas* of his Treason, &c. their inward hor- rour appearing by their pale faces, trembling ioynts, deiected looks, as was seene in *Bal- zazzar* and *Felix*, *Dan. 5. 6.* *Acts 24. 25.* their consciences, like Magistrates, commanding them to execute themselues, shewes they are more then mortall.

Sixtly, the effects of the soule, in numbring, diuiding, discussing, discoursing, remembring, affecting knowledge, desire of blessednesse, respect to glory, &c. shew it immortall.

Seauenthly,

directing to liue and dye well. 363

Seauenthly, if the Soule were not immortal man should not resemble G O D, neyther in Creation or Regeneration haue any part or participation of the Image of God, or any reuelations from God, or communications with the Spirit of God and our spirit.

Eightly, else there should be no difference betwixt vs and Beasts, whose soules are in their blood, *Gen. 9. 4. 6.*

Ninthly, else there should be no vse of Iudgement, of the day of doome, or of Christs second comming.

Tenthly, else were the godly of all men most miserable, if their hope were onely in this life, *1 Cor. 15. 19.* the Sonnes of *Belial* whose portion is oft greater in this world, then the Lords owne Saints (as *Dauid, Iob, Ieremie*, in their times haue complained) should else be in better case then they.

But since the Sunne of this truth shines clearely in the Scriptures, why should I giue any moe Reasons, which are infinite, both in Philosophy and Diuinitie: so adding light to the Sunne, and water to the Sea.

First, is not the argument that our Saviour Christ vsed against the Sadduces, from *Exod. 3. 6.* authentique against Atheisme? *God is the God of Abraham, Isaac, and Iacob*, therefore the soules of *Abraham, Isaac and Iacob* are liuing stil though they be dead themselves.

Secondly,

## 364 Simeons dying Song,

Secondly, was not *Enoch* translated that he should not see death? *Gen. 5. 24. Heb. 11. 17.* then *Enochs* soule still liues.

D. Willet  
his Hexa-  
plain Da-  
uidem.

Thirdly, had not *Daniels* prayer beene an ignorant and friuolous wish, as some note, praying for *Nabuchadnezzar*, *Oh King liue for ever*, *Dan. 2. 4.* If the life of his soule had not beene the obiect of his wish?

Mat. 17.

Fourthly, doth not *Elias* pray that the soule of his Hostesse Childe may returne againe into him? therefore it was not dead and extinct: (it is no matter where it was, it is as absurd to say that it was in *Limbo puerorum*, as *Papists* doe, as that the soule of *Lazarus* and *Lairus* Daughter was in *Purgatorie*) suppose it were in heauen: it was liuing where euer it was, euen as the soules of *Moses* and *Elias* were liuing and gaue motion to their bodies being vpon the Mount with Christ.

Fifthly, Christ promiseth *Paradise* to the penitent Theefe, *Luke 23.* the very day of his dissolution, of which hee had liuery and seasure, and present possession in his liuing soule, for his dead body hung all that day vpon the Crosse.

Sixthly, *Lazarus* dying was carryed into *Abrahams* bosome: what was carryed? his Soule, *Luke 16. 22.* as the wicked Angels fetcht the soule of the secure Churle to Hell, *Luke, 12. verse 20.*

Seauenthly,

directing to liue and dye well. 365

Seauenthly, *Iohn* saw the soules of those vnder the Altar, that were killed for the Word of Christ, *Reu. 5.6.9.*

All which, with infinite moe, being so many Arrowes shot against Atheisme, doe cuince that the soule is immortall, and that the spirits of the iust, here with old *Simeons*, after their departure from the body, returne to God that gaue them, *Eccles. 12.7.* A truth that the very Heathen saw by the light of Nature, as appears by their Writings, by *Antiochus* his Epistle to *Lisius*, wherein hee thinkes his dead Father translated to the Gods, *2 Mach. 11. ver. 23.* *Plato* in his *Times*, *Tully* in his *Diuinations*, and in his Booke of the sleepe of *Scipio*; *Pitbageras* and the *Pitbagoreans*: *Thales Milesius*, *Hermes*, *Euripides* in his Tragedies: *Plutarch* in his Consolatory Epistles: *Seneca* in his Booke of immature death; yea, the Poets in their fictions of the Elizean fields, and the like, ayme all at this, more like Christians at least Christian Philosophers and Poets, that the Heauens are *eterna animarũ domicilia*, the eternall mansions of good soules departed.

Let vs beleue this by the light of the Word, which they saw by the poore sparke of Nature; and let the thought of it still encourage thee (which is the Naile that I drive at in all this discourse) to looke Death boldly in the face, since to the godly it is but *Tisulus sine ro*,  
a bare

Vse 5. Of  
Consolation.  
Christ.  
What  
death is to  
the godly.  
lib. 2. de  
morte.

366 *Simeons dying Song,*

a bare title without any subsisting; a bare name, a blancke without a Seale : good (saith *Bernard*) to the good in regard of rest, better in regard of securitie, best of all as the way to life and immortalitie, being as *Ambrose* calls it, alledged by *Pontanius*, the birth day of thy eternitie, the repayer of thy lifes ruines, not abolishing but establishing thy best being. Therefore *Summum nec metuas diem*, &c. Feare not thy last fate, rather desire it with *Paul*, because it is but thy dissolution; be thankfull for it with *Simeon*, because it is but thy departure; waite for it with *Iob*, because it is thy changings; then feare it, or fret at it, with the naturall and morall men of the world. For; why should that eyther feare thee or fret thee, that cannot hurt the best, the greatest part of thee? If the gold be saued, who regards the losse of a rotten purse? If the Pearles within be preserved, who cares for the breaking of an old chest? If the costly Marchandize and loading of the ship be safe, what Marchant respects the ruines of a rotten Barge? If the living soules be not indangered, nor the best of the stuffe endammaged, wee care not so much for the burning of an old house : wee respect not the losse of the Cradle, if the childe be safe : the mangling of the cloaths, if the body be unwounded. Now, that which the Gold is to the Purse, the Pearles to the Chest, the Wares to the Ship, the good

Wines



*directing to liue and dye well.* 367

Wines to the Caske, the Honie to the Hiue, the Housholder to the House, the Childe to the Cradle, the Body to the Garments; that is the Soule to the Body, as much more eminent and excellent as the thing contained exceeds the continent. If death doe setter the Body, and free the Soule, where is the losse? what is the crosse?

Secondly, is the Soule immortall and the Body mortall? then execrable is the folly of the multitude; and lamentable is the dotage of all sorts from the highest to the lowest, that spend & mispend their yeeres, dayes, strength, vvit, vvealth, and all their Tallents, in pleasing, contenting, satistying, and fulfilling the desires of the flesh, with the affections and lusts thereof; in decking, adorning, feeding and pampering this sluggish Atle, this rotten Car-  
tion, the body, which perhaps shall take vp his Inne in the earth to morrow, and be meate for wormes; in the meane space neglecting and not regarding the soule, which is to liue for euer.

Oh how many millions of men and women to, euen amongst common Christians, may be arraigned, acculed and conuicted of this folly and dottage (that in other things are politique *Gallio's* and plotting *Iezabel's*) yet in this are witty fooles, in preferring the Purse before the Gold, the Caske before the Wine, the Hiue before the Hony, the Body before the Soule?

How

Vse 3. OF  
Redargu-  
tion.

How many spend yeeres, and moneths, nay, all their precious time in hawking, hunting, whoring, carding, dicing, &c. in scraping and gathering yelow dust together, in doing workes morrall or sinfull, their owne workes or the Diuels? how many in doing nothing, or doing cull, or as good as nothing? How many women spend many dayes and houres, in tricking and trimming the painted sepulchers of their soules, I meane their bodies, in a Glasse, who (neuer considering how the glasse of their time runnes) spend not a moneth in a yeere, a weeke in a moneth, a day in a weeke, an houre in a day, in the publique or private worship of God, in looking into the Glasse of Gods word, prayer, meditation? &c. How many Citizens, and Countymen, of all sorts, spend the vvhole sixe dayes in catering and purueying for the body, who grudge God his Sabbaths, for the prouision of their soules? such men, eyther they thinke they haue no soules, or that their soules shal die with their bodies like the beasts, living like Libertines and Epicures: as their faith is like the Saduces, which denied any Spirit or Resurrection, or soules immortalitie, as *Iosephus* testifies of them. Oh we had need cry to such deluded franticke men, and tell them, that they haue soules, and soules immortal, to raigne with G O D, or to be plagued with the Diuels, after their departing out of the body.

His

*Iosephus*  
antiqu. lib. 8  
c. 2. & de  
bell. Iud.  
lib. 2. c. 7.

## His hoped Pacification.

In these words,

*In peace.*



OW follows the last part of this holy Hymne, *Simeons Quiesces*, or his *Pacification*, God suffering him to depart in peace, *Calu-  
nin* and *Bucer* renders *Simeons* minde thus, *Nunc libenter, sedato & quieto animo moriar*; Lord, now I depart willingly, with an appeased heart, and a settled soule, since I haue seene thy Christ.

From whence I gather, that a good man that liues piously, alwayes dyes peaceably. It appeares here in *Simeon*, so in the rest of the Saints; as in *Abraham*, to whom it was promised, *Gen. 15. 15* that hee should goe vnto his Fathers in peace, and should be buried in a good age: which promise was plentifully performed to *Abraham*, for he yeelded the spirit, dyed in a good age, an old man, and of great yeeres, *Gen. 25. 8*. So *Isaack*, the Sonne of Promise, gaue vp the ghost, and dyed peaceably, being old and full of daies, *Gen. 35. 29*. Neither

Doctrines

Godly  
men al-  
wayes die  
in peace.

*Deut. 34.*

was the death of good *Jacob*, that preuailing *Israel*, discrepant to his holy life; for he dyed quietly, making an end of his charge vnto his Sonnes, hee pluckt vp his feete into his bed, and gaue vp the ghost, *Gen. 49. 33.* After the like manner was the death of chaste and mercifull *Ioseph*, *Gen. 50. 26.* of penitent and patient *Iob*, after hee had scene his sonnes and his sonnes sonnes, euen foure generations, *Iob 42. 16.* Of zealous and sincere *David*, *1 Kings 2.* after hee had counselled and charged his Sonne *Salomon* to walke in the wayes and Statutes of the Almighty. Of *Moses* the faithfull Seruant of the Lord, who dyed when his eye was not dimme, nor his naturall force abated, though he were an hundred and twentie yeeres old, God himselfe being present at his death and buriall. So *Ioshuah* that cotragious Leader of *Israel*, *Iosh. 24. 29.* *Aaron* the Lords Priest, who dyed before the Lord in the Mount Hor, *Numb. 20. 28.* *Eltazar Aarons Sonne*, *Iosh. 24. 33.* *Samuel* the Lords Prophet, *1 Sam. 25. 1.* with all the rest of Gods Children, Patriarkes, Prophets, Iudges, Kings, Martyres, Confessors, the learned Lights of the Church, such as *Ambrose*, *Augustine*, &c. as they haue liued holily, they haue dyed happily: of which in their seuerall Histories they haue given demonstrations, most of them, if not all, in these three particulars.

First,

directing to live and dye well. 371

First, that they were gathered to their Fathers in a mature and full age, full of yeeres; reaped like a Rické of ripe Corne into the Lords Barne, taken like mellow Apples from the Tree of life: in which full age *Abraham, Isaac, Jacob, Ioshuah, Job*, with the rest before mentioned: as also the Patriarkes before the Flood, which out-lived them; with others of the faithfull, did blessedly yeeld their spirits, and quietly slept in the Lord; which blessing of long life being the promise annexed to that first Commandement of Obedience, is peculiarly incident to the godly rather then the wicked, whose sinnes (as the Luie kills the Oake) ordinarily abbreviate their dayes: or if any of the faithfull dye young, or in their middle age, before they haue attained to the yeeres of their Fathers, eyther by a naturall dissolution, as *Iosias*; or by a violent death, as the auncient and moderne Martyres; eyther they are taken away from the euill to come, as *Augustine* was immediately before the siege of Hippo, by the Gothes and Vandals: or else because they are ripened already in grace, and come to that maturine, which G o d, in his fore-seeing wisdom knowes they would or could attaine to, and so are fitted for glory: or else they testifie the truth here to others confirmation, Gods glory, and their owne consolation.

Three things demonstrate that the godly dye in peace.

Secondly, the Elect vsually haue their

B b 2

wishes,

The godly  
oft haue  
their de-  
sires be-  
fore, at, and  
in their  
deaths.

wishes, and the fruition of their desires ere their departure, to the great satisfaction of their soules; the contentation of their hearts: the corroboration of their faith, and the sealing pledge of Gods speciall loue vnto them: thus *Simeon* ere his death, had CHRIST in his armes, which was the desire and longing of his heart. So *Abraham* saw Christs day before his death, in the spirit, and reioyced: what did old *Israel* so long after in the whole world, (except the sight of *Shiloh*, the *Messias* in the flesh,) as to see his darling *Ioseph*? which longing of his the Lord satisfied at the full ere his death: for, his dying eyes did not onely see *Iosephs* face, but his seede, *Ephraim* and *Manasses*, *Gen. 48. 11*. What did *Moses* desire more then the fruition of Canaan, the promised Land? Now, euen before the Lord shut his dying eyes, the Lord tooke him vp into a mount, and as a rellish and a taste of his fauour, gaue him a sight of Canaan, *Deut. 34. ver. 1. 4*. In what could *Dauids* heart be more settled, then to see his Throne settled in *Salem* his Sonne; which his desire was accordingly accomplished, for his eyes did see what his heart desired; for which hee blessed God *1 Kings 1. 48*. And the like ordinarily falls out, as many aged Christians at this very day can bring in their experienced *probaturum est* (as many that are fallen a-sleepe before them could haue

haue testified) how the Lord hath heard their requests, and granted the desires of their soules, in these and these particulars before their deaths.

Thirdly, the godly expresse the hidden ioy, and inward peace which they finde within their soules, by their seasoned and sanctified words of grace, which they breathe out as a sweet Perfume, from holy hearts, to the refreshing of others, vpon their sicke beds, with which they vsually winde vp the thread of their life: words so good, so gracious, that they are worthy to be writ in Letters of Gold, and for euer to be remembred, as they are recorded in the sacred Cannon, and collected by holy men, from the Saints of latter times.

The last words of holy men are holy.

For example, vwhat a sweet gratulatory speech is this of *Simeon*, in his farewell to the world? *Lord, now lettest thou thy Seruant depart in peace. &c.* Every word hauing his waight and Emphasis. Ponder the last Sermonis that *Moses*, and *Ioshuab*, and *Samuel*, these faithfull Seruants of the Lord made immediately before their deaths, vnto the Israelites, Gods chosen people: how zealously they perswade to the seruice of the true God, dissuade from Idolatrie and false Gods; enumerate Gods speciall mercies, exhort to obedience, dehorr from rebellion against God and their Superiours; proclaime the promises to

# 374 Simeons dying Song,

the obedient, pronounce mercies to allure, denounce judgements to terrifie the disobedient; blessing G O D by gratulatory Songs for his benefits, and blessing the people in their Tribes (*Deut. 32. & ch. 33. Iosb. 12. 1 Sam. 12.*) and a man shall see the peace they had in their hearts, by the grace of their lips.

The last words of *Iacob* were blessings and prophecies. Of *Ioseph*, were admonitions and cautions: the one to his Sonnes, the other to his Brethren, *Gen. 49. Gen. 50.* The last words of *Dauid* were his charge to *Salomon* his Son, concerning Gods worship, and the gouernment of his Kingdome, *1 Kings 2. vers. 3. 4. 5. 6. &c.* The last words of *Steuen*, the first Martyr after C H R I S T, were prayers for his Persecutors, *Lord, lay not this sinne to their charge, Acts 7. 60.* Last words revealed of the Theefe on the Crosse, that *bonus Laro*, good Theefe, that so happily stole Paradise, were; *Lord, remember mee when thou comest into thy Kingdome, Luke 23.* The seauen last words that Chriſt spoke vpon the Crosse, to the Daughters of Ierusalem, to his virgin-Mother, to his beloued Disciple *Iohn*, to God his Father, to the penitent Theefe, as recorded by the Euangelists, explained by *Ferns Nabumiss* and *Guemarra*: these, and all these of holy men in the sacred Cannon, and of Chriſt himselfe (as one speaks of *Cyprians Epistles*)

referunt

See 1 Sam.  
22 & 23. 1

Gregoric.

De Pas-  
sione.

Mons Cal-  
uatis.



directing to liue and dye well. 375

*referens pectus ardore plenum*; shew their deaths were full of peace as their liues were full of grace.

If I should instance in all the rest of this kinde, and set downe at large, the gracious words, like Apples of Gold in Pictures of Siluer, that haue proceeded out of the mouthes of Saints, euen when they lay vpon their sicke couches, drawing their last breath (testifying their faith in Christ, their hope of Heauen, their zeale for Gods glory, their sorrow for sinne, their sealed pardon.) Or when they were to be martyred, and sacrificed by fire, as they are collected and recorded by Ecclesiasticall Authors, *Eusebius*, *Nicophorus*, the tripartite History, the Centuries, M<sup>r</sup>. *Foxe* his Martyrologie, *Grineus*, M<sup>r</sup>. *Perkins*, and others; to whom I referre you; It would easily appeare that where the Premises are Grace in Life, the Conclusion will be Peace in Death.

What speeches the Saints haue vttered in their deaths.

Apothegmoricatium.

Let vs chew the cudde in the Meditation of some particulars. The last words of *Peter* in his crucifying death were thus to his wife; *O Coniux, memento Domini*, Oh Wife remember the Lord Iesus. Of *Polycarpus*, were prayes and prayers. Of *Cyprian*, *Salus mea, virtus mea Christus Dominus*, Christ the Lord is my strength and my saluation. Of *Ambrose*, *Nec pudet viuere, nec piget mori*, &c. I neyther am ashamed to liue, nor grudge to dye, because I

How to dye well. *Euseb. lib. 3. cap. 30. Idem lib 4 c. 15.*

# 367 Simeons dying Song,

Paulin. in  
eius vita.

Possidon.  
in eius  
vita  
Oswaldus  
Micronus  
de Zwin-  
glio, anno  
1536.

Obijt anno  
Christi.  
1564.

\*See a little  
Book from  
the Marti-  
rologie ga-  
thered, cal-  
led, The  
death of  
holy Mar-  
tyres.

haue a good Iesus both in life and death. Of  
*Augustine*, It is no great matter that wood and  
stones fall and raine, or that mortall men dye,  
vsing that sentence of *Dauids* Psalmes; which  
also *Maurusius* the Emperour vsed, when hee  
was slaine by *Phocas* his Centurion: *Iust is the*  
*Lord, and righteous is his iudgement.* *Zwinglius*  
thus, when hee was wounded in the wars mor-  
tally, *Well goe to, they may kill my body, my soule*  
*they cannot.* *Erasmus* dying in the house of  
*Ierome Strobemius*, breathed out his soule, cry-  
ing thus, *Chare Deus, &c.* Deare God, oh  
God my mercy, deliuer me, make an end, oh  
Christ, and saue mee. *Peter Martyr*, saith *Sim-  
ler* and *Bullinger* that were present at his depar-  
ture, confessed his faith, acknowledged Christ  
his Sauiour, expounded and applyed Scrip-  
tures, exhorted his Brethren, and in his death  
was a holy diuine. So was *Oecolampadius* that  
burning Lampe in Gods house, who supplied  
with the oyle of grace, gaue a wondrous light,  
euen in his death, as appears by *Gratus* his  
Epistles to *Fabritius Capito*, and others. *Lu-  
thers* death resounds ioyfull prayes for Gods  
revelation of the truth vnto him, and victory  
ouer the Romish Antichrist. *Caluin* (as *Beza*  
reports that heard him) with *Dauids* heart  
dyes, not speaking, but sighing out *Dauids*  
Psalmes. *Ridley*, *Latimer*, *Hooper*, *Saunders*;  
with many moe constant Professors, dyed de-  
sirous

*directing to liue and dye well.* 377

siours of the fire saluting the Stake, professing their Faith, confirming their Brethren, and calling vpon God.

If I should ascend a little higher, and looke into the sicke Couches of Emperours, Kings, Queenes, Dukes, Earles, Nobles; which, like those *Bereans*, *Acts* 17. were truely noble indeed, I should occasion you to magnifie Gods mercies, in calling some great ones, vvho by their workes and words, as liuing so dying, testified that their Graces did equalize their Greatnesse. I might instance in *Charles* the fift, in *Theodosius* the great, in *Maximilian* the second, in *Stephen* King of Poland, in *Fredericke* the third, Prince Elector; in *Ferdinand*; in *Queene Anne Bullon*; in *Ioahn Gray*, the Duke of Suffolks Daughter; with diuers others. To omit the last words of *Chrysostome* dying in his exile, of deuout *Bernard*, of *Ignatius* the Martyr, of these Belgicke Lights, *Phillip Melancthon*, *Tremellius*, *Musculus*, &c. with many more: some whereof thankfully recording the benefits they had receiued from God in life, spirituall and temporall; some, pouring out their soules for the good of the Church; which they haue bequeathed vnto Christ; some discoursing of the vanities of this life of the fruits of sinne, of the miseries of man; some reioycing in the Spirit, for the mitigation of their paines, the consolations vvhich they

How great  
men haue  
liued and  
dyed good  
men.

they felt from the Spirit, their vnion with Christ, their happy passage into Paradise, their transmigration vnto their Saviour; exulting at the ioyes of Heauen which then they haue scene, as *Moses* saw Canaan, and in part tasted; nay, some as it were by a Propheticall Spirit, illuminating them as it did *Jacob* and *Ioseph*, fore-seeing and fore-telling what should happen after their deaths, as *Iohn Huse* and *Ierome* of Praige did, concerning the Papacie, haue all of them, here with *Simeon*, departed in peace.

And though some amongst the Heathen, as *Cyrus*, *Caesar*, *Augustus*, *Titus*, *Traian*, *Seuerus*, *Adrian*, *Pompey*; as also some of their Philosphers and Poets, as *Araius*, *Socrati*, *Aristotle*, *Anacharsis*, *Antisthenes*, *Theophrastus*, with others, haue spoke, to admiration, concerning the necessitie of dying, the miseries of life, the exprobration of Tyranny, the soules immortalitie, the true God, which they called *The thing of things*, to whom they haue called and committed their Children; as their Apothegmes and speeches are recorded by *Plutarch*, *Zenophon*, *Laertius*, and others, yet they haue come so farre short of Christians, eyther in their ciuill acts and morrall workes liuing, or their words dying, that it is as easie to discern betwixt them; the strength of Nature, and the frutes of the Spirit, as betwixt conduit water and *Aqua uita* by the taste.

Now

*directing to liue and dye well.* 379

Now the Reasons why the godly depart in peace are these.

First, the Promise of God, which must needs be accomplished, that *Peace shall come; that they shall rest in their beds every one that walketh before the Lord, Esay 57. 2.* which promise as it was verified in *Enoch* and *Elias*, that walked vvith G O D, so it shall be in all the faithfull.

Secondly, they haue peace with God, with whom they are reconciled by Christ, which is their peace; and therefore they must needs haue peace in God, going out of the world to God, who haue had peace with God in the world, from whom they haue beene absent in the body.

Thirdly, they haue that peace of God in their owne conscience, which passeth all vnderstanding, *Phil. 4.* which setteth them in an assured perswasion of the loue of God to them in his Christ, the Lord shining in their hearts with the beames of his Spirit, and the memory of all their well done deedes then reflexing vpon their vpright consciences, fill them euē full of hidden ioy, and inward peace.

These Reasons might be amplified, and many moe added, but I hasten to the Vses, being onely intercepted with some Obiecti-  
ons of carnall reason, vvhich must be re-  
moved.

Reasons  
why the  
godly de-  
part in  
peace.

1

2

3

Causes re-  
moued  
that ble-  
mish the  
deaths of  
the Saints.

*Obiect. 1.*

*Obiect. 1.* The first is this; Death is the wages of sinne, *Rom. 6. 23.* the curse of the Law, *Gal. 3. 10.* the enimie of Christ and his chidren, *1 Cor. 15.* How then can it be good?

*Ans.* I answere, the nature and propertie of death is altered by the death of CHRIST to the godly, to whom it is a short cut to heaven; it is onely a curse to the reprobates, whom it sends to hell; euen like the red Sea, that drowned onely the Egyptians, but gaue a passage vnto Gods people into the Land of Promise.

*Obiect. 2.* Christ, *Ezekias* and *David*, prayed against death, therefore it brings no peace;

*Ans.* Wee haue shewed the reasons of *Ezekias* and *David*s prayer before: the first wanting issue to succede him, the second being afflicted with an issue of sinne; which was not healed, which caused for the time, both their doubts and feares: for our Saujour Christ, he prayed not against death simply, for he dyed willingly (else his death could not haue merited) hee prayed for the remouall of the cup of his Fathers wrath, being the curse of death,

*Obiect. 3.* The godly oft dye sodainely, therefore not peaceably: for, sodaine death is a Iudgement against which we pray.

*Ans.* Death is not euill because it is sodaine (for the last Iudgement shall come sodainely, and yet not euill) but it is euill to the

vnprepared, as to the wicked Mammonist, *Luk. 12. 20. 21.* Secondly, it is neuer sodaine to the Christian in respect of preparation, eyther more or lesse, generall or speciall; which preparation, if it be the shorter, God accepts in their intencion, as he did *Abrahams* sacrificing *Heb. 11. 17* of *Isaack*, as hee did *Dauid* in building him a Temple: if they haue no more time then with the Theefe on the Crosse, to implore Christ to remember them; with the Publican to giue one knocke on their penitent brests, with *Peter* to giue one shrike vnto Christ, crying, *Helpe Master*, who dare say but with that outcry they awaken Christ? If *Moses* and the beleeuing Israelites had beene cut off sodainely by *Pharaohs* Sword, or the surging waues, if *Peter* had sunke when hee walked on the waters, if the Disciples had beene lost when they were tossed in the tempest, if *Paul* had beene drowned when hee suffered shipwracke, wee should haue thought their deaths sodaine in the execution; but who durst haue censured them in respect of preparation? no more then we censure *Mephibosheth* that was slaine in his bed, or Bethlems Children, or those that perished in the French Parisian Massacre, by the diuels' meanes, & the Duke of Guize; or *Jonathan* that was slaine in Bartell; or *Abner* that vvas killed by *Joab*. Nay, I know none of iudgement that dare censure the soules of *Iobs* Children,

and

382 *Simeons dying Song,*

Quest. ad  
Dile. c. 24.

and of *Lois* Wife, that were taken away in the act of seeming sinnes: I thinke with *Augustine* that God respects not, *quo modo*, after what manner, as *quales morimur*, what manner of ones wee dye, in Christ, or out of Christ. We came not together hither, but like the Labourers in the Vineyard, some at one houre, some at another, so must wee goe forth, some sooner, some later.

*Obiect. 4.* But some of the godly raue, rage, blaspheme, behaue themselves like frantique men; nay, seeme to despayre.

*Ans.* First, these are the effects of their Melancholy, or are to be imputed to burning Feauers, the Collique or other violent diseases, the fruits onely of their infirmities, or at the most the temptations of Sathan, which the diuell must answere for, not they, being rather passiue in these sins then active: and therefore they not arguing any want of loue towards God, any deliberate purpose of sinning, but weakenesse of Nature, tenderneesse of conscience for sinnes committed, they hinder not their peace.

Secondly, wee see ordinarily, and I can speake it by certaine experience, in the visiting of many, that these by Gods mercy recovering againe the vse of Reason, they seriously repent of these infirmities, their faith appearing like the Sun from vnder the darkening cloud.

Thirdly,



*directing to liue and dye well.* 383

Thirdly, these and all other vnknowne sinnes, are pardoned and buried in Christs death, to those that are in Christ, *Rom. 8. 1.*

Fourthly, in the matter of saluation God oft workes by contraries, and by the gates of Hell brings his Seruants to Heauen. Therefore let vs not play the arrogant Critiques in condemning those that haue liued well, eyther of Impietie or Hypocrisie, by their deaths. Let vs looke into their former courses of life and conuersation: let vs iudge charitably and Christianly, as wee would be iudged in the like case.

*Obiect. 5.* But Gods Saints are at their deaths most of all molested, assaulted, and tempted by Sathan; some in one nature, some in another, as was the good M<sup>r</sup>. *Knox*, and M<sup>rs</sup>. *Katherin Stubbs*, and others. How then can they dye in peace?

*Ans.* Many of the godly (God trying and chaining vp Sathan) dye, as here old *Simeon*, and others before recited, as a Torch or Fire-brand, without sense of paine or tryals, *Esa. 57. vs. 1. 2.*

Secondly, *Exercentur in praelio, ut maiori remunerantur pramio*, they are exercised in the last combat, that they may receiue the more ioyfull Crowne of conquest.

Thirdly, by Faith, Prayer, and Gods Word they resist Sathan as Christ did, *Mat. 4. 4. 7.*  
and

# 384 Simeons dying Song;

and hee, like a Crocodile, pursued, flies away, *Iames* 4. 7. *1 Pet.* 5. 9. for, the godly, in that houre laying holde vpon the promises, flying vnto Christ, hee mannaging their cause, the holy Spirit assisting, vvhhen Sathan looks for the greatest victory, hee receiues the greatest foyle.

*Obiect.* 6. But some that goe in the rancke of the godly, haue dyed of the Plague and Pestilence, which hath beene vsually sent as a iudgement for the sinnes of disobedience, vncleannesse, diffidence, &c. vpon the Israelites and others, from which the godly are promised to be preserved, *Psal.* 9. 10. How then die such in peace that die of the plague?

*Answer.* First, that promise of preservation from the Plague in the Psalmist, is to be vnderstood of those Iewes that in *Dauids* time were vntouched with it.

Secondly, then the Plague came by Gods immediate hand; now by meanes.

Thirdly, the godly are preserved from it, as it is a curse, but not as it is a fatherly correction: for, doe wee not thinke that many Christians in Corinth, died of the Plague; *1 Cor.* 11. 30. 31? In these great Plagues which *Grosius* hath mentioned in his Tragical History, which haue swept away whole Countries, with these that haue raged in particular Cities, as in Venice, in Florence, the yeere of our Lord. 400.

*Numb.* 25.  
*2 Sam.* 24.

*Vide pag.*  
30. 38. 45.  
54. 92. 36.  
*Hinningi*  
*Grosij.*

in

*directing to liue and dye well.* 385

in which thirtie thousand : or in Constantino-  
ple, when *Leo Isaurus* ruled, wherein there  
dyled three hundred thousand Citizens (as  
both *Volaterran* and *Aegnatius* testifie,) shall  
wee say that none of these dyled the Seruants  
of God? Shall wee censure *Alphonſus* the clea-  
uenth King of Spaine, that good *Lodowicke*,  
with his Sonne *Iohn*, many zealous Diuines;  
as *Brza* and others, for bad men, becaule they  
haue dyled of the Plague? Suppose it be an ac-  
curſed death; did not Christ, the penitent  
Theefe, *Peter* and *Paul* which were crucified  
by *Nero*, with their heads downewards, dye  
an accurſed death, euen the death of the  
Croſſe.

Fourthly, besides, is it not Gods visitation  
like other diseases?

Fiftly, is it not oft-times sent, as *Cyprian*  
well notes, as well for the sinnes of those that  
liue, as of those that dye, as appears in the  
Plague sent vpon *Dauids* Sheepe, when he the  
Shepherd sinned in numbring of them.

Sixtly, is it not a disease, though sharpe, yet  
short, and more tollerable, then the Stone;  
Dropſie, Gout, Palsie, or the French disease?

Seauenthy, did not *Dauid* desire this kinde  
of death, rather then eyther Famine or Warre?

Eightly, nay, haue not Gods Saints, as name-  
ly, *Iob*, for many moneths together beene  
troubled with a more gricuous maladie?

Cc

Ninthly,

Lib. de  
Mortali-  
tate.

Ninthly, is not God very mercifull to many that dye of the Plague, that haue their senses and memories. till the last houre? are not those blew spots which appeare, Gods tokens, as they are called, fore-warning them that haue them; as God did *Ezekias*, to prepare themselves, for they must dye?

Lastly, is their any death, much lesse this, can hinder the soule after her departing from Gods present and immediate fellowship, or the body from a glorious Resurrection? and, what if none visit the afflicted in this sort? the fewer that gaze on them, the fitter they are to looke vp to God. And what if they dye and vrant solemne buriall? what preiudice is that to the bodies resurrection, or soules saluation?

*Obiect.* 7. But some of the godly dye of Famine, as did *Lazarus*; from which God promisseth to preferue them, *Psal.* 34.

*Answer.* First. it is vncertaine whether *Lazarus* dyed for want of food, or the violence of his disease.

Secondly, this death is rare, and seldome falls out, God providing for his (as hee did for *Jacob* and *Elias* even in Famine) but if this happen, God armes his with patience, and strengthens them with the assured hope of life eternall, as hee did the persecuted Hebrewes, who were exposed to nakednesse and hunger. *Heb.* 11. 38.

Thirdly,

Thirdly, the Promise is conditionall, as all others are that concerne these outward things, which fall alike to all. *Eccles. 9.*

Fourthly, some vnderstand the place in the Psalmist, concerning the soules of Gods Saints, which are fed with the hidden and precious Manna of the Word, to life eternall, *Iohn 6. Apoc. 2. 17.*

*Obiect. 8.* But some are slaine by their enemies; these dye not in peace.

*Ans.* Yes: for no death can seperate Gods Children from his loue, *Rom 8. 38.*

Secondly, though they kill the body, as *Cain* did *Abels*, the Philistines *ionathans*, &c (as *Zwinglius* said in the like case, as you haue heard) they cannot kill the soule.

Thirdly, it is a priuiledge if they dye in Gods cause, and procures them a greater increase of glory. *Apoc. 14. 13. Mat. 5. 8.*

*Obiect. 9.* Lastly, it is objected, that some of the godly, as *Sampson* and *Rasis*, haue killed themselves, others haue done the like in our dayes. How haue these dyed in peace?

*Ans.* For *Rasis*, it was a weakenesse in him, if hee were a good man, or a wickednesse if he were not. For *Sampson*, what hee did was typical, as he prefigured Christs death, that overcame dying.

Secondly, it was by a speciall instinct and motion of Gods Spirit inimitable: no more

then *Abrahams* sacrificing his Sonne, for those which our experience instanceth in. I confesse it is a ticklish point, and the knot is hard to be loosed.

I know that *Saul*, *Achitophel*, and *Judas*, that killed themselves, are noted in the Scripture for reprobates. And it seemes that those which doe this inhumane deede, doe not for the instant thinke of hell torments, yet vwhat then? God neuer forsakes his chosen: Secondly, his mercy is bottomlesse, from the Ocean of which mercy, hee may distill some drop of grace at the last point of time.

Thirdly, this act is done commonly in some Frenzie or predominant Melancholy, when they are not themselves.

*Adams sin  
in Paradise*

Fourthly, Sathan is a wilie Serpent, that obserues his aduantages, and the Lord knowing his malice and wickednesse, and mans frailtie and weakenesse, punissheth this sinne, (as he did the first sinne, wherein this Serpent vvas chiefe actor) more in Sathan the agent, then in man the patient.

Fiftly many Selfe-murtherers liue after the selfe inflicted satall stroke. and repent ere they dye. Let vs iudge the best of them, and pray to GOD to giue vs grace neuer to yeeld to the like temptations. *Amen.*

And now these Doubts discussed, these Objections remoued, we come to the Vses.

The

directing to liue and dye well. 389

The first is this : is it so that the Seruants of the Lord doe dye in peace ? wee must then if wee meane to dye well, as the Lord shall in- able vs, learne to liue well. If wee will dye in peace, wee must liue the life of grace : for, it is not *iam vetus, quam verum*, so prouerbiall as true; *Qualis vita, finis ita*, as is the life, so is the death. Instance in all particulars in the Scrip- ture, from the first line in *Genesis*, to the last Letter of the *Reuelation*, and wee shall neuer see otherwayes, excepting one example of the Theefe vpon the Crosse, which is particular, miraculous, vpon a speciall occasion, to mag- nifieth the effect of Christs bloud, and the power of his Passion, to eternize his mercy that gaue life euen at his death; and to shew and demon- strate his Deitie, that at the lowest ebbe of his crucified Humanitie, was able to saue a soule, to strengthen the Disciples, and allure the vn- beleeuing Gentiles: I say, excepting him, which is an extraordinary example, and not to be propounded as a president by any presump- tuous soule; wee shall not finde any one that liued ill and dyed well; but that had the Pro- logue of their euill life shut vp with the Tra- gedie of a damned death. Look vpon *Cain* the murtherer, that desperate Runne-a-gate, on the licentious Worldlings, on *Lamech* the seauentie times auenged Polygamist; on pol- luted *Onan*, and wicked *Err*; on vnclane Cc 3 Sodome;

Vle t. Of  
Instructi-  
on.

Hee that  
would die  
well must  
liue well.

Gen. 4.

Gen. 7.

Gen. 4. 24.

Gen. 3. 8. 8.

30.

# 390 *Simeons dying Song,*

Those that  
have lived  
wickedly  
died wret-  
chedly.

Examples.

Sodome, with her Sister *Gomorrah*, *Gen. 19. 26.* on rebelling *Israel*, hard-hearted *Pharaoh*, ob-  
durate, superstitious, and irreligious *Egypt*,  
*Exod. 6. 7. 8.* & *ch. 14.* on disobedient *Saul*,  
*1 Sam. 15.* on living, leuitically equiuocating  
*Ezekeas*, *2 Kings 5.* on the cunning *Achan*, trea-  
cherous *Achitophel*, traiterous *Indas*, adule-  
rous and murtherous *Herod*, bloody *Iuab*, co-  
uetous *Ahab*, persecuting *Iezabel*, deluding  
*Ananias*, deceiuing *Saphira*, cruell *Antiochus*,  
proud *Hamman*, vsurping *Ahabia*, rebelling  
*Absolon*, with millions mee: looke at their  
liues, obserue their deaths. peruse their Sto-  
ries paralell their doings with their sufferings,  
and tell mee if they haue not sealed vp and  
concluded sensuall and sinfull liues with cur-  
sed dearchs: nay, as the Prophet saith, *Goe ye*  
*to Calneh and see, and from thence goe you to*  
*Hamath the great, then goe to Gath of the Phi-*  
*listines: looke vpon Ioppa, behold Tharssu, won-*  
*der at Ninine: be prde of Assur, gaze vpon Ba-*  
*bilon the beaultie of all the Chaldees honour.* And  
as you passe by, cast your eye vpon *Ierusalem*,  
*that virgin Daughter Sion.* And if you please  
reflexe vpon proud *Troy*, renowned *Car-*  
*thage*, famous *Constantinople*, learned *Athens*,  
rich *Thebes*, warrelike *Numantia*, populous  
*Samaria*, ancient *Rome*, old *Antwerpe*; and  
when you haue viewed them all, in the Map  
of your retyred Meditations, tell these re-  
nowned

*Amos 6. 2.*

*Esay 13. 19*



nowned places, these wonders of the vworld, that sinne hath sackt them, that pride hath beene their period, that their faults haue caused their fals; that they haue beene miserable because vnmindfull of God and of themselues; that they with their inhabitants, because they haue wanted grace, haue wanted peace.

But if these be to generall for thy application, descend into particulars; runne ouer Histories, read the Tragick parts that wicked men haue acted vpon the Stage of this world, and marke their ends, when Death hath struck them *Non-plus*. Leauē all other sinnes and sinners; looke on these that eyther haue broadched errors Heretically, or resisted or persecuted the truth obstinately and cruelly, and you shall see them dying horribly: you shall see blasphemous *Cerintus* killed with the ruines of an house, as he was sitting in a Bath at Ephesus. *Manes*, the Father of the Manichees, exposed to the teeth of Dogs, with his skinnē flaine off by the command of a Persian King. *Arius*, that hellish patronē of the Arians, voyding out his bowels with his excrements. *Olimpius*, strucke with Thunder, by a three-fold Dart from Heauen, for his blasphemies against the Trinitie. *Nestorius* perished in Egypt, by the rotting of that tongue of his which denyed Christs humanitie. *Tandemus*, that Gygantean and profane contemner of

The seare-  
full ends of  
Heretiques  
and Perse-  
cuters, in  
euey age.

Euseb. lib.  
7. cap. 20.

Theod.  
lib. 1. c. 14.

Sabellicus  
lib. 5. c. 4.

Euagrius  
lib. 1. c. 7.

Anno 3553.

Euseb lib.  
10. c. 8.

392 *Simeons dying Song,*

Euf.lib.3.  
c.13.  
Oros lib.7  
c.11.

Euf.lib.9.

Vide Zonara.  
ann.  
lium lib 2.  
Euf.lib.8.

Cent. 7.  
c.12. Hist.  
Ecclef.

the Word and Sacraments, clouen to the  
braine by a sailing Priest. *Michael Seruetus*  
burned at Geneva. *Maximinian* the Tyrant,  
smit with a sodaine plague from G-o-d, his  
eyes swelling, his whole body burning, so dy-  
ed. Cruell *Domitian*, the next persecuter after  
*Nero*, slaine by his Wife and Seruants, and bu-  
ryed like a Dogge. *Lucius Verus* cut off by  
an Apoplexie, the cleauenth yeere of his cruell  
raigne. *Maximinus* the Thracian, murdered  
by his Souldiers. *Decius* drowned in a puddle.  
*Valerian*, King *Sapors* slaue, after his persecu-  
tions, had his skinne pluckt off his rotten car-  
kasse. *Dioclesian* with his Collenge, burche-  
ring seauenteene thousand Christians in thirty  
dayes, consumed miserably, in his Frenzie, by  
a lingring discafe, and his fellow hanged him-  
selfe. *Valeus* the Arrian Emperour, burned in  
his Inne, by his pursuing enemies,

What neede I giue Coale-worts twice sod,  
and set before you againe those dishes that  
haue bene cooked by all authent cke Eccle-  
siasticall Authors that are of credit, concer-  
ning the miserable death of *Iulian* the apo-  
state, whose bloud his owne hands threw into  
the ayre: of *Anrelian* smit with a Thunder-  
bolt: *Commodus* strangled: of *Paulinus* pos-  
sessed with a Duell, after hee had martyred  
*Marinian* and *Processus*: with diuers others,  
in which the Antichristian Popes, as they haue  
acted

*directing to liue and dye well.* 393

acted the chiefe parts in filthinesse, blood-guiltinesse, and superstition, so if wee obserue their ends, as they are recorded by *Platana*, *Onuphrims*, &c. and their owne Writers, wee shall see they haue dyed fearefully and desperately, as they haue liued dampably: as may be instanced in *Siluester* the second, *Alexander* the sixt, *Heldubrand*, &c. and others: all which instances, with all other examples, that Iewes or Gentiles, the Christian or Pagan world afford vnto vs, are nothing else but comments vpon that *Maxime* which *S. Augustine* drawes from his owne experience, when hee saith, *Nunquam memini male mortuum*, &c. I neuer remembred any to haue dyed ill, that haue liued well, and hardly doth hee dye well, that hath liued ill.

Therefore to extract another Vse from these premisses. Is it so that onely the Seruants of God, the Lords *Simeons* dye in peace, and none else? then the madnesse of those men is to be mourned (as *Samuel* mourned for *Saul*) and their ignorance or obstinacie is to be pitied, that flatter their owne soules, and secure themselues they shall dye happily, when they haue no care nor conscience to liue holily. Faine would they, with *Balaam*, dye the death of the righteous, but they will not liue the life of the righteous: they would act *Simeons* part in death, but they will not labour for *Simeons* Spirit:

Vse 2. Of  
Redargu-  
tion.

Numb. 22.

Spirit : they would dye like *Jude*, but liue like *Indas* : dye like the Sonnes of God, liue like the sonnes of *Belial* : dye like Saints, liue like sinners : dye like *Dauid*, but liue like *Dines*, in chambering and wantonnesse, in surfetting and drunkennesse, in delights and dalliance, in pleasures and pompe : they would be vvith Christ on Mount Sion, but they will not follow him to Mount Caluarie; they will not be crucified with him; nay, they will not crucifie one lust, nor sacrifice one sinne, nor mortifie one member, for the loue of Christ, for the loue of their owne soules : they will not plucke out their right eies, cut off their right hands, throw away those sinnes that are as deare to them, as eyther eyes or hands; for gaining of God, for purchase of Paradise, for conquest of a crowne: nay, they will rather carrie both their eyes, and both their feete, all their deare and darling sinnes ( whither *Indas* carryed his Hypocrisie, and *Herod* his Lust) euen to death with them, euen to the graue with them, euen to Iudgement with them; then cast them off (as the wilde Beast hunted, casts away his stones, for which hee is pursued) to saue their life by dying; nay, to saue their soules by dying to sinne. Doe these men beleue the Scripture, that tels them, as they sow so they shall reape? Nay, doe they beleue Experience, that in euery Garden, Field, and Seede-plat shewes it?

Doe

Gal. 6. 6.

*directing to liue and dye well.* 395

Doe they credit the holy Oracles, that if they liue after the flesh, they shall dye; but if they mortifie the deedes of the flesh by the Spirit, they shall liue? *Rom. 8. 13.* And doe they; (nay, dare they) then goe on in sinne and thinke notwithstanding to reape saluation? Are they but dead men all their life, euen dead in sinne and trespasses, without the quickning Spirit, *Ephes. 2. 1. ver. 5.* and doe they thinke to be liuing men in death? Doe men vse to gather grapes of Thornes, and figs of Thistle? they know to the contrary: and thinke they that a good death will grow of a bad life? let them neuer hope it. I aske such men as *Iezabel* asked *Iehu*, *2 Kings 9. 31. Iehu, Iehu, did Zimri prosper, that slew his Master?* I trow no. So I aske euery licentious loose sinner; Did euery sinner dye well without repenting, that offended God his heavenly Master, by treasonable sinning?

Apply all these precedent examples to thine owne soule, and make them thy presidents: read them ouer againe, and remember them; and paralell thy selfe with them. Art thou a Theefe? looke how *Achan* dyed, that was a Theefe, *Iosh. 7.* Art thou a Whore-master? looke how the Sodomites dyed; how *Er* and *Onan* dyed, *Hophni* and *Phinees*, that were vn-cleane. A Whore? looke how whorish *Iezabel* dyed. A Swearer? looke how blasphemous *Rabsakeb*

An ill life  
is the vsu-  
all Pro-  
logue to a  
Tragicall  
death.

*Rabsak* and *Senacharib* dyed, 2 *Kings* 19. An Idolatrous Papist? looke how the Idolatrous Israelites dyed. A Drunkard? looke how drunken *Nabal* dyed, 1 *Sam.* 25. Art thou addicted to any other sinne? looke whether those that haue runne in the same race, in the same sinne, haue prospered or perished; haue dyed ill or well: if they haue prospered, follow them; good lucke haue thou in thy iourney: if perished (as they haue) then in Gods feare retyre, *Faciant aliena pericula cautum*, let their harmings be thy warnings; *Premonium, premonitum*. Be not more insensible then Birds and Beasts: the Bird, will not flye into the Net, or light on the Lime-bush, or runne into the Snare, where shee sees another Bird flackering before her. Thy Horse, as thou art trauellling, will not follow the tract of another horse that stickes fast before him. Oh be not thou like the Horse and Mule, without vnderstanding: thou wouldest not follow another into a gulph, a Turne-poole, a pit, a Quag-mire; oh follow not Sinners (as the Beast the Droue to the slaughter) thorow the iawes of a desperate death, into the pit of damnation after death, that haue gone the very same vvasy, in the very path of that sinne vvherein thou liuest.

The vaine  
hopes of  
wicked  
men.

But thou thinkest perhaps to escape scot-free, or that G O D will be more mercifull to thee

*directing to liue and dye well.* 397

thee then to them. Nay, that cannot be, hee is the same G o d that hee was to iudge, if thou beeſt the ſame ſoule to ſinne. What deſert is there in thee to pleade ſparing more then in them ? nay, rather leſſe. *Si in Ieruſalem ſcrutinium, quid faciet Babilon ?* If hee ſpared not Ieruſalems ſinne, he will not ſpare thee, a Sodomite, a Babilonian: if he ſpared not the ſinnes of the Iewes his owne people; nay, of *Iudas* his owne Diſciple, he will not ſpare thee, a ſinner of the Gentiles, a ſlaue to Sarhan: if hee ſpared not Cedars, great Kings. hee vwill cut downe Shrubs, ſuch as thou: nay, thy caſe ſhall be worſe then theſe fore-recited; becauſe thou haſt had more mannuring and watering then they, more Grace offered, more Goſpell preached, now in the day of thy gracious viſitation.

But thou hopeſt to recoyle and retyre out of the way of ſinners. Indeed backe againe by repentance is the better way; to vnweaue againe (as once *Penelope* did) the webbe of thy ſinnes. But when will this retyring be ? Thou purpoſeſt in thine olde age. Oh foole ! vwho hath giuen thee a Leafe of thy life till thou beeſt old ? The rich Churle ſaith. *Soule, take thine eaſe, thou haſt laid vp enough for many yeeres,* when hee had not one night to liue: here was a ſhort Epitomie: perhaps the caſes ſtand ſo with thee.

*Pellets*

*Pelles tot Vitulorum quot Bonm.*

*To the Market comes to be solde  
As well the young sheepe as the olde.*

Goe into a Golgotha, a Church-yard, thou shalt see as many young sculs as old; little as great: obserue Funerals, and thou shalt see the Fathers ofnet mourning for their dead Children, then Children for their deceased Parents. Apply to thy selfe what hath beene spoke of this point.

It is hard  
to leaue  
the cu-  
stome of  
sinne.

But thy carnall heart saith, that thou canst leaue thy sinne when thou wilt, and repent, and that G O D will accept thee. Art thou so perswaded? dost thou thinke the custome of sinne is so soone left? is not Custome another Nature? Can men that haue been accustomed, leaue to sweare by their Faith and their Troth (the Iewels that they pawne to Sathan and the World vpon euery triuiall occasion?) and canst thou leaue greater and grosser, more pleasing and more profitable sins when thou wilt? Canst thou not leaue such sinnes, which thou maist as well spare as the dirt from thy nayles; namely, thy vaine words, thy oathes and blasphemies? and canst thou leaue these that haue nearer allyance with thee, and stand thee in more stead? Is an inueterate sore, a long raigning Discafe so soone cured? Is that

Diuell



*directing to liue and dye well.* 399

Diuell that hath taken long possession, so soone cast out? Can the *Aethyopian* leaue his blacknesse, and the Leopard his skinne? then will it be easie for thee to doe well that still accustomed thy selfe to doe euill.

Besides, thou thinkest thou canst repent when thou wilt. Thou maist as well imagine that if thou wert dead thou couldst reuiue and liue againe when thou wilt (for a wicked man is a dead man, liuing in the life naturall, dead in the life spirituall) thou maist as well thinke to worke a Miracle when thou wilt; for, it is no greater Miracle to raise a dead body (as Christ did *Lazarus*) then to raise a dead soule: to turne stones into flesh, then a stony heart into a fleshie that can repent. Indeed if Repentance were in thine owne power, there were policie in it to deferre this fight with sinne (as *Fabritius* lingred to fight with his enemies) and still to taste the sweet of sinne: but it is not in thy power to repent, it is the gift of God. *Acts 5. ver. 31.* from whom this grace and all other come, *Iames 1. 17.*

None can  
repent  
when hee  
will.

I, but thou hast Scripture for thy purpose: so hath the Diuell his *Scriptum est*: is it not written, saith the ignorant Lay-man, or the carnall Cauiller (that remembers no other Text but this, which hee wisely vrgeth to his owne destruction) that, *At what time soeuer a sinner repents from the bottome of his heart, the*  
Lord

Aug.

Lord will be mercifull, &c. It is true, that at what time the sinner repents, hee shall be pardoned, as *Mary Magdalene*, the *Publican*, and others were: but the Lord saith not, that at what time soeuer a sinner sinnes, hee will giue him Repentance: *Qui dat penitenti veniam, nescit an dabit peccanti penitentiam*. Repentance is the gift of Grace, it comes not from Nature: a Stone hath as much power to mount vp to the Church Steeple of it selfe, as a wicked man to repent of himselfe. Therefore dally not with sin; be not deceived, God is not mocked. If thou couldst leaue the traffique and commerce with sinne when thou wouldest, and repent from thy heart, sinne might vwith greater shew be retained, and with lesse danger: but since the longer thou continuest in it, the more thy heart is hardened; since (as the Prophet speaks of Wine and Women,) so euery other sinne takes away the heart, *Ose 11*. and makes it incapable of any Christian durie; let it be thy wisdom (as *Daniel* counceles *Nabuchadnezzar*) to breake off thy sinnes betimes; leaue sinne ere it leaue thee; beginne at length to liue ere thou dye: for, (as *Simili* once said of himselfe) though thou see'st many yeeres, thou liuest but those that are piously and penitently spent.

Now redeeme the time which thou hast mispent: now is thy Haruest lead home: now

*directing to liue and dye well.* 401

now prouide against the rainy day of thy last day; now in the calme of life, arme thy selfe against the tempest of death. Oh it will be too late to thinke of leading a good life when life is ended, too late to buy after the Market is done, too late to traffique after the Mart, too late to saile when the Tyde is past, and the Sea is rough: therefore prepare a medicine before the wound, *Sero Medicina paratur.* Heare not the voyce of the Serpent, *Eritis sicut Di*, you shall be like Gods, to puffe you vp with pride; but feare, and belecue the voice of God, *Moriemini*, yee shall dye like men: for this death prepare betimes; now is the acceptable time; now is thy time, thy day, thy houre, thy visitation; now the voyce calls, Christ knockes, the Angell moues the waters, *Moses* and the Prophets perswade; the shortnesse of thy life, multitude of thy sinne, difficultie of repenting, thy Houre-glasse running, time spending, thy former fruitlesse liuing, danger of deferring, death approaching, all vrge, moue, pleade, for a conuerted soule, a holy heart, a renewed life, that thou maist dye a blessed death, finde a ioyfull resurrection, and inioy a happy glorification.

Lastly, to conclude this Text, for this time, Doctrine. and so this Worke (hauing exceeded my purposed and proposed breuitie) let mee onely offer vnto your considerations this meditation,

D d

that

There is a  
way laid  
downe in  
the word,  
to a blef-  
sed death.

\* Mr. Per-  
kins. Mr.  
Sutton in  
his Booke  
Learne to  
Dye.

that there is a direct and a certaine method and rule as of living so of dying well, so plaine, so perspicuous, that some have vvrit vvhole Tractaites of this subiect; from whose Haruest I will not be ashamed to gleane something (as *Ruth* out of the field of *Booz*) and insert their cares into this Garland, borrowing some few grounds of him, whom I heard as a Master out of *Moses* Chaire, living\*, and reuerence dying. If any therefore demaund in this great and maine poynt of all poynts, what course hee is to take, that with old *Simeon* he may die in peace; for Resolution of this case of Conscience, I say that to dye well, there are two things requisite, *A preparation before death*, and *A right disposition in death*. This *Preparation* is two-folde; generall and speciall: generall, is that whereby a man prepares himselfe to dye throughout the whole course of his life: to this the Scripture continually exhorts, when it inioynes vs straitly to watch and pray, to awake from sleepe, to prepare to meete the Bridegroom, to be in a readinesse, euery day (like Souldiers that expect their Generall) against the second comming of CHRIST to Iudgement: not to haue our hearts oppressed with surfering and drunkenesse, and the cares of the world, least that day come vpon vs vnprovided, as the thiefe vpon the careless householder; as the snare vpon the Bird,

directing to liue and dye well. 403

as the Flood vpon the old world, as fire vpon Sodome, as desolation vpon Ierusalem: A thing that stands vs all much vpon, as a dutie not to be omitted. First, because of that vncertaine certaintie that is in death, certaine for the matter, (as before we haue proued) vncertaine both in respect of the Time when, which none knowes, whither morning, euening, midnight, or Cocke crow: in Winter, Summer, Spring, or Autumne. Secondly, in respect of Place; for none knowes where, whether at home or abroad, by Sea or by Land, in his bed, or in the field. *David* dyed in his bed, *Ionathan* in the field; the deceiued Prophet, and *Amasa*, in the high-way; *Abner* at the Court; *Icarus*, *Helle*, *Agass*, by Sea (from whom the *Egean*, and *Icarian* Sea, and *Hellespont* were named:) three Popes, *Iohn* the first, *Iohn* the foureteenth, and *Celestine* the fift, dyed in prison: nay, some haue dyed in the very Priues, as *Arrius*, and \* *Heliogabalus*, two Monsters, and there had *Saul* dyed had not *David* spared. Therefore *Mors omni loco te expectat, tu expecta eam*, since Death expects thee in euery place, expect thou it. Thirdly, for the Manner, no man knowes how hee shall dye, whether of a naturall or violent death: *Iosias* was shot by the Archers and dyed, *Eglon* was thrust in at the fift rib, so was *Abner*, so was the late French King: some sodainely, as *Fabius* the

Death is  
certaine,  
yet vncertaine.

\* Lampri-  
drus.

Seneca.

404 *Simeons dying Song,*

Romane, *Gandericus* the Vandall: some of a lingering disease, some of a burning Feauer, some of a colde Collique, some this way, some that, according to the phraſe:

*Vt moriar ſcio, veſcio vbi, quomodo, quando,*

*I am aſſur'd to die, yet doe not know  
The way that leads to death, when, where or how.*

Therefore wee are ſpeedily to prepare for this iourney of death, ſince it muſt be gone, and wee know not how ſoone we ſhall be enforced to trauell: in other matters morrall, the Axiome may beſeeme the moſt politique, *Deliberandum eſt diu, quod perſciendum ſemel*, that wee ſhould determine that deede with deliberation, which wee purpoſe to put in execution: but in this weightie worke, the leſſe wee are in demurring, and the more in action and doing, the better it is: to learne to dye is *Arſ Artium*, an Art of Arts, which all the Schooles of the Gentiles could not teach without Theologic; great Rabbies in humanity, are meere Idcots in this heauenly Science. It ſtands vs in handghen every day (as the Pythagoreans in Philoſophy) to be proficient in this Myſterie: for therefore is the laſt day vnknowne, that wee ſhould prepare our ſelues every day: and the rather, becauſe our laſt day is the inchoation of our perpetuated ſorrow

directing to liue and dye well. 405

sorrow or solace : the day of our Marriage  
with the Lambe, or of our massacring vvith  
the roaring Lyon; *Vt in illo die, Mors inueniet,* Heb. 9.27.  
*'Dominus indicabit* as the Tree falls, so it lies, at  
death at that day shall leaues vs, so shall Iudge-  
ment finde vs : many changes and conuerli-  
ons from euill to good, but at that day there  
is no change no conuersion, *Nulla remissio,*  
*nulla redemptio*, no remission, no redemption:  
If Death finde vs barren Trees, so it cuts vs  
downe, so Hell-fire burnes vs in that Tophet  
prepared of old. If death ceaze vpon vs im-  
penitent sinners, as it did on *Cain* and *Iudas*, so  
Iudgement findes vs, so Hell holds vs, so the  
vnclane Spirits torment vs : there wee shall  
continue more millions of yeeres, then be  
Atöim or moates in the Sunne, then Bees in  
Hybla, then therewere Locusts in *Ægypt*; nay,  
moe then there be Sands on the Sea-shore,  
pyles of Grasse on the Ground, or Starres in  
the Heauens, in such exquisite torments, that  
*Perillus* his Bull, *Diomedes* his wilde Horfes,  
*Maxentius* his tying the liuing to the dead, till  
they dye with stincke and Famine; the French  
Burning-Chamber, Spanish Inquisition, tearing  
vvith Lyons, boyling in Oyle, pinching vvith  
burning Pincers, and the like, are pleasing  
Baths, cooling Harbors, and refreshing recrea-  
tions in comparison : neuer to be relieued, ne-  
uer to be released, nor to be ransomed vvith

The pains  
of hell are  
without  
remission  
or redemp-  
tion.  
*Esay 30.*

thousands of Goates and Rammes, with rivers of Oyles, not wjth all the Masses, Trentals, Dirges, &c. and trumpery of Romish Superstition; nay, not with all the Prayers of the Saints in earth or heaven : nay, if *Noah*, *David* and *Daniel* should intreate, if the Virgin *Mary* should mediate, if all the Angels should supplicate, eyther the remission of their sinnes, or intermission of their sorrowes and plagues, it were bootlesse and fruitlesse.

*Numb.* 22.  
*Psal.* 32.1.

Repentance is  
not to be  
deferd till  
sicknesse,  
or death.

*1 Kings.* 21.

Oh then, how much doth this mature and preparatorie repentance concerne euery soule, that by it the vnion being made betwixt Christ and their soules, their sinnes being washt away in the blood of the Lambe, the Lord at that day may freely accept them, and seeing no iniquitie in *Iacob*. nor transgression in *Israel*, may couer their offences, and not impute their sinnes to their deserued condemnation? In omitting or pretermittng of which durie, wee may iustly blame and exclaime against wicked and secure worldlings, that neuer thinke of this waightie worke, till by sicknesse they be summoned to their dissolution: then, with the vnrighteous Steward, they beginne to shuffle and busle a little, to make all straight, in some superficiall and hypocriticall Repentance, like *Ahab*. Which preparation of theirs, for their Passe-ouer out of this world, is at that time very preposterous, because then all the senses  
and



*directing to liue and dye well.* 407

and powers of the body are occupied about the paines and troubles of the disease. Besides, Physitians to be consulted with, Friends to be conferred with, Household affayres to be set in order : a Will to be made, order taken how debts must be eyther paid or receiued: neighbours comming to visit, oh how doe they diuide, how distract the ticke party ! Is that a fit time of this preparation ? When so many Irons are in the fire, it is likely this great one will coole : much lesse is it conuenient to deferre it till the houre of death, as is the practise of carnall and carelesse men, imagining that if they haue but time to say, *God forgive me, Lord haue mercy on mee*, with the Publican, but especially to runne ouer the Lords Prayer, and the Creede, which they vse in ignorance and superstition, as Popish Charmes, without any faith, seruencie, and feeling ; they holde themselves cocke-sure of saluation, though their preparation be not so good, as the Iewes for their Passecouer, as a Christians is or ought to be, for his ordinary hearing the Word, and receiuing the Sacrament. Doe not these men presumptuously thinke (like blinde Bayards) that they haue God, and his Grace, and his Mercie at commaund ; that they can repent when they list: the contrary experience whereof improues their folly, discouers their delusions, and shewes that they build on the sand,

*Plurimis  
intensis mi-  
nor, ad sine  
gula sen'sus,*

The danger of deferring discovery.

and rest on a broken staffe; for, was there not a time when *Esau* sought the blessing with teares and found it not? Would not *Judas* faine haue repented, as appeares by his hypocriticall confession, *Mat.* 27. 3. 4. 5. and yet a Halter was all the comfort he got? Would not *Antiochus Epiphanes* had mercy, when notwithstanding his expired life ended in miserie? Would not the foolish Virgins haue entered the Bridegroomes Chamber, when it was past time, but were excluded? And doth not the Lord threaten that many shall seeke to enter in at the strait gate but shall not be able? Why so? Because they seeke too looke, when the time of grace is past. And indeede it is iust with God to reiect them in aduersitie, that haue reiected him in prosperitie; not to heare when they call, though they howle on their beds like Wolues, that would not heare when hee called by his Word, and the motions of his Spirit; to forget them in death, that would not remember him in life; to harden those that would not be softned.

Consider with thy selfe what reason there is to the contrary: is it reason that God should accept the Winter of thy life, thy barren and frozen soule, when thou hast offered vp the Spring, Summer, and Autumne of thy yeeres to *Sathan*? that he should receiue the euening Sacrifice, when *Mammon*, or Lust, hath had the

*directing to liue and dye well.* 409

the morning? that he should be pleased with thy lees and dregs, when thou hast given the best wine of thy bloud to the Diuell? will hee pledge Sathan in such a cup? will he take the refuse, and offals, and leauings of Sinne? It is possible hee may, I doe not limit the vnbounde Ocean of his mercy, but it is not probable hee will.

Make it thine owne case: wouldst thou entertaine an old decrepit Seruant, that is able to doe thee little or no seruice, and giue him great wages, that hath spent his youth and strength in the seruice of thine enemy? I trow not: Will any Generall admit of a lame Souldier past seruice, that hath serued all his life against him, in his enemies Campe? will God admit thee into his seruice, entertaine thee into his Campe, receiue thee into his House, reward thee in his Kingdome, when thou hast spent the prime of thy yeeres in the seruice, nay in the seruitude and slavery of Sathan? I say as *Augustine* said to such a deferrer as thou, *Non dico saluabitur, sed dico damnabitur.* I will not say thou shalt be saued, I dare not determinethou shalt be damned: I leaue thee in the hands of God, that hath thee as the Potter hath the Clay, as the Smith his Iron, as the Carpenter his Wood, as the Creator his Creature, to harden or soften thee; to make thee a vessell of honour or dishonour; to glorifie

rifie himsele in his Mercy, in thy conuersion;  
or in his Iustice, in thy confusion.

But thy heart tels thee, and Sathan tels thy heart, that thou maist repent at thy last houre, Thou maist indeed if God will, but (to driue thee from this false holde) it is not likely thou shalt repent truly and sincerely. It is said, *Iudas* repented in his death, so the Word is, *Mat. 27. verse 3.* hee had a Legall sorrow in him, yet hee is called a reprobate for all that: it is too true, that *Pœnitentia sera raro vera*, late Repentance is seldome true Repentance. It is commonly as sicke and weake as is the partie; it is not voluntarie and free, as that is which brings saluation, 2 *Cor. 7. 10.* but vsually constrained and extorted, by the feare of hell and other Iudgements of God: for, crosses and afflictions and sicknesse, will cause the grossest Hypocrite that euer was, to stoope and buckle vnder the hand of God (as did *Pharaoh* twise) and to dissemble Faith and Repentance, and every other Grace of God, as did *Ahab*; as though they had Gods graces, as fully as any of Gods Seruants, whereas they are altogether destitute of them, naked and blinde, like the Laodiceans. And that such repencers commonly counterfeite, it appears by this demonstration: True Repentance is a turning to God; so the Word calls it, *Ios. 2. 12.* an auersion from sinne, which is his *Terminus à quo* :

*Reg. 3. 12.*

directing to liue and die well. 411

conversion to God, *Terminus ad quem*? so most Diuines hold it. Now where is the turning from sinne in such repenters? They forsake not sinne, but sinne forsakes them: they leaue their euill wayes, because they must leaue the world: they leaue sinne in action, but hugge it still in affection: if they had a new Lease of their liues, they would beginne new sinnes. Nay, *Simumquam morirentur, nunquam peccare desinerent*; If they should neuer dye, they would neuer desist from sinne, as appears in the practise of these pretended repenters: for, if God doe recouer them from their sicke-beds, and take his hand off them, doe they goe their wayes and sinne no more, *Iohn 5. 14*? Nay, doe they not returne to their former bias; *Canis ad vomitum*, like Dogges to their vomit againe, and Swine to their wallowing? insomuch that though the world say they are mended, yet Christians can see no amendment in them, but they keepe their worst wine vnto the last, and their end is worse then their beginning?

Yet for all this which hath beene said, the Theefe on the Crosse stickes much on the stomackes of many? Why may not they liue as ill as hee did, and yet deferre their repentance till the last, and be saued as hee was? I haue vnloosed this knot before. But to giue still further satisfaction,

Gregoric.

First,

The  
theefes re-  
pentance  
vpon the  
Crosse ex-  
amined.

First, it may be, (nay, it is likely) the Theefe was neuer called before that time, so much as outwardly: that, hee neuer heard Christs Sermons before then that hee saw him; which thou doest, or maist doe, in this light of the Gospell: therefore if hee had dyed impenitently, hee should haue beene more excused then thou.

Secondly, as his example is extraordinarie, so it is particular: now, particulars are not to be yrged for a generall practise.

Thirdly, his example is singular, wee haue no moe late repenters saued but hee. We haue him indeede (saith *Augustine*) that we should not despaire, if wee doe deferre; and yet wee haue but onely him, him and no moe in the whole Scripture, that we should not presume. You know his other fellow-theefe, that liued as hee did, dyed not as hee did, but impenitently, scoffingly, and desperately: so haue all other obdurate wicked ones dyed, as we haue proued out of the Word. If then Sathan, and Nature perswade thee still to liue in sinne, thou maist repent at last, with the good Theefe, and so be saued: thinke that it is more probable thou shalt dye impenitently, with the bad Theefe, if thou continue thy courses, and so be damned.

Thou knowest, amongst many Traytors, the King pardons some; but for one that is  
par-

pardoned, an hundred are deseruedly executed: were it not folly to attempt treason vpon hope of pardon, because some one is pardoned amongst many? but it is greater folly to liue impenitently till death, because one Theefe was in that case saued, when as wee haue instanced in *Cain, Iudas, Herod, &c.* and an hundred moe, that as they liued in iniquitie, dyed in impenitence, and now are damned eternally.

Therefore to conclude, let mee heate thy heart a little, and inflame thy affections to prepare speedily for thy dissolution: to take time before thee, it is bald behinde; to worke whilst it is day, ere the night of death comes, harden not thy heart any longer, but to day heare his voyce, that calls thee, as it did *Samuel* and *Dauid*, to awake and to seeke his face: Cry not with the Crow, *Cras, Cras*, to morrow, to morrow, but this day with *Noahs* Doue, come into the Arke: yet *Jonas* cries in the streets, *Jonas* 3. 4. yet the Angell stayes Sodomes flames, *Gen.* 19. yet the weather is fayre to build an Arke in, *Gen.* 7. 5. yet the Prophet cries. *Oh Iudah, how shall I intreate thee?* *Hos.* 6. 4. yet the Bridegroome tarries and stayes the Virgins leasures, *Mat.* 25. 7. yet the Apostle beseecheth for Christs sake, that thou wouldest be reconciled, *2 Cor.* 5. 20.

Exhortat.

Oh therefore prepare oyle betimes, with the

the wise Virgins, enter whilest the gate is open, seeke the Lord whilest hee may be found, call vpon him whilest hee is nigh, waite for thy Masters comming with the good Seruant, build the Arke ere the Floud come, prepare thy soule ere Death come: this is thy time, thy day, *tempus tuum*: Death is Gods day, *tempus suum*, and his time. Now is the time to repaire the Ship of thy soule in the Hauē, but the tempestuoua Sea of Death is no fit time: the breach is to be made vp in the time of peace, not in time of warre. Now make peace, in the day of peace, with the God of peace, that with old *Simeon* thou maist dye and rest in peace, and remaine in glory. Thus much for preparation.

Now the manner of this Preparation consists in some particulars, which wee meane to prosecute.

Meditation of death is a principall part of preparation to die in peace

The first whereof is Meditation: *Memento mori*, must be every mans Motto: a point that as the Scripture inioynes, so the Saints haue practised, and the Heathens haue approved this principle, that *Tota hominis vita, mortis meditatio*, the whole life of a man ought to be the meditation of death: the best Schollers that euer were in the Schoole of Christianitie, haue bene taken vp in this thought. *Adam* was no sooner created, but God his Schoole-master catechizeth him in this point of death:

hee



*directing to liue and dye well.* 415

hee calls him *Adam, rubra terra*, red earth; hee casts him into a sleepe, the Image (nay, as the Cynicke calls it) the Brother of death: hee tels him, if hee sinne, hee shall dye the death. When hee had sinned, he fore-warnes him that hee shall returne to his dust from which hee came: hee makes him garments of Beasts skinnes, that had dyed for sacrifice, to shew him that hee was mortall, like those Beasts whose skinnes hee wore: hee sets him to dig and tyll the Earth, to put him in minde both of the dustie matter whereof hee vvas made, and into which hee and all his posteritie must be dissolued. *Adam*, it seemes, tooke out these Lessons, and taught them his Children; for though hee called his eldest Sonne *Possession*, yet hee called his Brother *Abel, Vanitie*, when hee had more experience of the vanities of life, and life it selfe.

In this Meditation the Patriarkes were wonderfully taken vp, the very forme and fabricke of their Mansions, not dwelling in seiled houses, as wee doe (though they were both greater men and of greater meanes) but in Tents and Tabernacles, such as they vse in the warres, ready vpon all occasions to be remoued (euen like the Boothes in Sturbbish Faire) shew, that they did constantly ponder of their owne remouals; nay, their tongues expressed the abundant thoughts of their hearts in this kinde,

416 *Simeons dying Song,*

kinde. *Abraham* confest himselfe but dust and ashes, *Gen. 18. 17.* *Jacob* acknowledgeth his life a Pilgrimage. *Ioseph* giues order for the buriall of his bones, *Gen. 50.* The greatest purchases which wee see the Patriarkes made, or that euer they spoke of, was onely a place to bury their dead in. *Moses* so thought of his mortalitie, that hee makes a Psalm where in he both acknowledgeth mans frailtie, and inferres this Petition pathetically, that the

*Psal. 90. 12.* Lord would reach him, and the Israelites, to number their dayes: which Psalm the auncient Fathers vsed in forme of a Prayer. *Iob* waites till his changing come, *Iob 10. 14.* *David* makes no other reckoning of himselfe then of a Pilgrime, *Psal. 120. 3.* and *Peter* accounts his continuance here, but his abode in a tabernacle; *2 Pet. 1. 3.*

Oh that such thoughts did possesse vs! they would make vs more familiar with Death, and it more welcome vnto vs; for, *Iacula praemissa, minus faciunt*, Darts fore-scene doe the lesse harme. Oh, how many sinnes would they cut off, (as *Hercules* did the heads of *Hydra*;) which are the onely weakeners of our Faith, wounders of our soules, workers of our vvoes, and disturbers of our dying peace. Therefore saith the Wise-man, *Remember thy end, and thou shalt neuer doe amisse.* For, as the Bird directs her selfe by her taile flying, and the

Sh

directing to liue and dye well. 417.

Ship is directed by her Stearne, sayling, to auoid the Rockes: so is a Christian conformed and confirmed in an happy course, preserved from the Soule-splitting Rockes of sinne, by the thought of death.

First, it mortifies from the world: hee easily contemnes all, that thinkes hee must dye, (saith an olde Hermite) for, what cares a condemned malefactor, that fits himselfe for his euery houres expected execution, for thousands of Gold and Siluer.

Secondly, it curbes the pompe and glory of the world: for what cares old *Berzillas* for all the pleasures of *Dauids* Court, when the keepers of his house, his hands, tremble; his legs, these strong men bowe themselves; when his eyes, the windowes of his body, waxe darke; when his eares, the daughters of Musicke, are abated; when the Grashoppers, or bended shoulders, are a burthen; and his teeth, the Grinders, cease? hee thinkes rather of returning to *Gilead*, and dying in his owne Country, then of *Ierusalem*s Court, 2 *Sam.* 19.

Thirdly, it curbes pride: *Quid super his puluis & cinis?* saith *Bernard*; Oh, how can dust and ashes be proud? *meditatio mortis*, &c. the meditation of death is the nayle of the flesh, which fixeth all the proud lusts thereof to the wood of the Crosse. What Peacocke can be proud when hee lookes at his blacke

Effects of  
deaths me-  
ditation.

*Ecd.* 12. 3. 4

*Augustine.*

fecte, the earth from whence he is, and whither hee tends. Therefore euen amongst the Heathens, saith *Calius Rodiginus*, when their Emperours were crowned, as a counter-poyson against pride, they were carryed vnto the Sepulchers of dead men, and there it was demanded of them, what one should be made for them: So *Climachus* reports of that good *Basil*, that the very day wherein with great ioy and applause he was propounded Doctor and Pastor to the people, as an Antidote against pride, hee made one to tell him thus, *Pater, sepulchrum tuum nondum est perfectum*; Father, thy sepulcher is not yet finished. The like thoughts, amongst others, *Augustine* vsed, when hee found himselfe tickled with secret pride, with the applauses of the people, for his exquisite Sermons.

Lib. 3.

Fourthly, it is a meanes of temperancie, and a restrainer of intemperancie, and a curber of Carnalitie and Epicurisme. Hence it was that the auncient Egyptians, as *Herodius* reports, in their Gemalia and Feasts of great and Noble-men, there was the portraiture of a dead man, in wood, which was round, like a Globe, had to euery guest to behold, with this Motto writ on it, *In hanc intuens, pota & obliuiscite, talis post mortem futurus.*

Beholding this vse merry glee,  
For as this is, so thou shalt bee.

Hence

*directing to liue and dye well.* 419

Hence it is that *Augustine*, as hee would haue a man alwayes to thinke vpon these *quatuor nouissima*, foure last things, Death, Iudgement, Heauen, Hell; so chiefly in their Festiuals and meetings, wherein Sathan chiefly beguiles men; as hee did *Adam* and *Eue* by eating. And sure, amongst other things, this made that Cynicke Philosopher so abstinent; because hee was continually amongst tombes and Sepulchers: but sure the meditation of their Tombes and Sepulchers, caused *Paulus Symplex*, *Macarius Pambo*, and other Hermites in Hospinian, to be so abtenuous, euen to a maruell, if not to a miracle. I wish the *Tricon-gy*, *Biberij*, and *Helsogabuli*, I meane the Epicures and Belly-gods, that eate and drinke till there be as little Grace in their Soules, and Wit in their Pates, as their be Wines in their Pots, that they would drinke out of an earthen vessell, with *Agathocles*; or looking vpon a Deaths-head, as is the fashion in some Countryes; or that a dead mans skull were presented vnto them the first dish at their Table; as it is in the Court of *Prestor-lohn*: or at least, that if the picture of Death which I haue scene in the bottome of some cups, will not, yet that the sight of the dead creatures before them, might call vnto them as *Phillips Boy* to *Phillip*, *Memento te esse mortalem*, Oh Epicurish Glutton; remember thou art mortall: or that they

De orig.  
Monich.

would ponder the voyce which *S. Jerome* alwayes imagined; euen when hee was eating and drinking, *Awake you dead, and come to Iudgement.* Perhaps these thoughts vvould make them put their kniues to their throates as *Salomen* speakes, and damme vp the gulph of their inordinate appetites.

Fiftly, this thought would worke in vs contentation in euery estate, as it did in *Iob*, who in the midst of his afflictions, comforts himselfe with this consideration, *Naked came I out of my mothers wombe, and naked shall I returne.* The thought of this, that wee shall carrie nought away with vs but a Coffin, or a winding sheete, should keepe vs within compasse of too eager pursuire in purchasing, or impatiencie in parting with this vnrighteous Mammon.

Sixtly, this thought of death is a notable meanes and spurre to further our Repentance: it will cause vs, if any thing, not onely with *Ezekias* and *Achitophel*, to set our houses in order, but our hearts to: for, what so hastned the repentance of *Niniue* as the beliefe and thought of *Ionas* his Sermon; it was time for them to bestirre themselves, when they had but forty dayes to liue. So when *Elias* tels *Ahab* that the Dogges shall eate him and *Iezabel*, hee makes some superficiall shew of repentance. So the third Companie of fiftie, with

*directing to liue and dye well.* 421

with their Captaine, that came by violence to  
ferch *Elias*, when they saw the two other Cap-  
taines with their fifties, consumed with fire,  
they seeme to relent, and deale with the Pro-  
phet by intreatie.

If then meditation of death haue such force,  
both in the godly and wicked, both in Chri-  
stians and Pagans, to incite to vertue, reſtraine  
vice, curbe couetouſneſſe, cure pride, bridle  
luſt, moderate murmuring, keepe in intem-  
perancie, procure repentance, cauſe mortifi-  
cation, and doe euery way ſo correct a vicious  
life, and ſo direct a happy death: ſince of all  
other Meditations this ſtrengthens the minde,  
as of all other meates bread ſtrengthens the  
body: ſince it is as needfull to a good life  
as wings for Birds, ſailes for Marriners, rai-  
les for Fiſhes to ſwimme, wheeles for Coaches to  
runne, as *Climachus* makes the compariſons:  
ſince you ſee the holy Patriarkes, *Abraham*,  
*Iacob*, *Ioseph*, *Iob*, *Moſes*, *Dauid*; nay, I may  
adde our Sauour CHRIST (who was moſt  
frequent in diſcourſe with his Diſciples of his  
death, his Paſſion, his houre, his crucifying;  
nay, even then when hee was tranſfigured in  
glory, hauing two dead men with him, *Moſes* *Mat. 17.*  
and *Elias*, and talking of his death when hee  
came from the Mount, (as appeares in the  
Euangelists) did ſo oft thinke of death: ſince  
the Saints after Chriſts death, *Auguſtine*,

422 *Simeons dying Song,*

*Jerome, Basil, Bernard,* the deuout Hermites, nay, euen Ethnick Kings and Philosophers, made such good vse of this Meditation; as we haue proued: then let the thought possesse vs that are now liuing, of our ineuitable dying, that it may worke in vs the same effects that it did in them.

Exhortat.

Oh let vs thinke of it in our prosperitie, in our pleasures; let vs meditate of it in our Orchards, in our Gardens, as did *Ioseph* of Aramathia; who (*Iohn* 19.41.) had his Sepulcher in his Garden, euen the place of his recreations: let vs thinke of it in our beds (those Embleames of our graues.) in our Closets, in our Cloisters, in our Walkes and Galleries, that so remembring it in euery place, expecting it at euery houre, it may not come vpon vs vnprovidd, as the storme vpon the Mariner, as the enemy vpon the drowsie Centinel, as *Dauids* Companie vpon the drunken Amalekites, as the politique Græcians vpon the secure Troyans. Death is like the Basiliske, it hurts not if it be spyed betimes: if Death spye vs first, it kills vs, as the Basiliske doth the Traveller; if wee spye it first, wee kill it, as the Traveller doth the Basiliske, as *Ambrose* makes the Application: and therefore as *Aristotle* writes of two Fountaines, the one where of if a man drinke, it makes him laugh so much till he dye, if of the other, it both hinders laughter,

*Inuadunt  
urbem san-  
na vinoq;  
sepulchrum.*



*directing to liue and die well.* 423

laughter, and preuents death: these two fountaines are the Remembrance and the Oblivion of death: the last islike poysoned water to kill vs, the first like strong distillatorie waters to reuiue vs.

*Et risum  
impedit, et  
moriem.*

Yet alas, for all this who thinkes of death? there is such a generall crust of Securitie growne ouer this Land, that it is to be feared wee are exposed to the same dangers that Ierusalem was, the cause of all whose plagues was, shee knew not her visitation, she remembered not her end, *Lament. 1. 9.* Oh how few number their dayes that they may apply their hearts vnto wisdom? How few thinke of their ends, till sicknesse end them, till Death say to them as G O D to *Ezekias, Thou must dye:* and as the Prophet to *Ahaziah, Thou shalt not come downe from thy bed to which thou art gone vp?* *2 Kings 1. 4.* How few looke into hell ere they leape into it? How many Arithmeticians are in the world, that number all things but their dayes; their corne, cattle, sheepe, stocke, money, wares, and the likes; that are as wise Serpents in euery thing, excepting in fore-seeing their death? How many, like carelesse debtors, still runne into the debts and arrerages of former sinnes with G O D, their patient Creditor, neuer thinking of the day of account, the strictnesse of the Iudge, the closenesse of the Prison, the Sericant at

*Expostulation.*

their backes, Death ready to arrest them? How many sleepe out their time, like *Salomons* slug-gard? How many cry, *Soule take thine ease, ease, drinke and be merry*, linging to the Tabret and the Hharpe, stretching themselves vpon their Iuory Couches, saying (like these *Epicures*, which *Tertullian* blames in his Bookes of the Soule) *Oh Death, what haue we to doe with thee? trouble not thou vs, and wee shall not trouble thee*: yea, though wee haue so many Mo-nitors, euery day, in all the things of Nature: the Sunne setting ouer vs; the graues vnder vs, though wee see many Tombes euen in our Churches and Monuments (as the word signifies) to admonish vs; Crosses and Sicknelles, Deaths summons, that tell vs Death is approaching, *vellicat hac aures, atq; ait en venio*; yet neuerthelesse, as the sight of one object or colour takes away the eye from beholding another: the thought of the world, and the lusts thereof, takes away the thought of death. And as *Absolon* carryed on his Mule, whilest hee hung by the haire of the head, was thrust through three times by *Ioab*; so our soules being carryed here vpon our flesh, (vvhich *Augustine*, *Hugo*, and *Luther*, call the Asse of the soule) whilest our thoughts are climbing, and fixt vpon the high Tree of Honour, Pleasure, Preferment, Death, like *Ioab*, comes and kills vs with a triple Dart that wee see not, Time past,

Monimen-  
tum. quasi  
monitum  
tam.

directing to liue and dye well. 425

past, present, and to come: neuer thinking of these darts till wee seele them, no more then the fish of the hooke till it hold her; yea, though wee see daily, wiser, wealthier, holier, healthfuller, and younger then our selues, goe to their graues; yet this thought still raignes vs, that wee shall not dye till wee be old, as *Seneca* notes, *Non patemur ad mortem, &c.* yea, euen such as thinke they shall be happy after death, thinke little of the day of death; *Tantum vim habet carnis & animae dulce consortium*, saith *Augustine*, such force hath that sweet consort betwixt the soule and the flesh. But it is more which *Tully* notes, that there is no man so old, but hee thinkes hee may liue one yeere longer, though hee vse his third foote when one of his other feete is in the graue already: and this makes euen old so encline in their thoughts and desires vnto the Marriage-bed, who in the course of Nature, haue but a few steps into their graues; yea, to associate themselues with such young yoake-fellows; that if *Sophocles* were liuing, hee would blush once againe for shame to see them; and *Cato* should haue more matter to laugh at, then to see an Asse eate Thistles: in which we verifie Christs prophesie, that as in the dayes of *Noah*, wee marry and are married, neuer thinking of death till the Floud come. This makes such an inuasion of sinne, as delights Sathan,

Ad Mart.

Lib. de  
gratia nomi  
Test.

Sathan, who takes as great delight to steale away our hearts from the thought of Death, as *Absolon* did to steale away the hearts of the people from his Father *Dauid*: for, he knowes full well, that if wee should thinke of Death, wee should not practise sinne: hee knowes that as the Serpent, when shee stops the one eare with her taile, the other with the earth, shee will not harken to the voice of the Charmer; so the Lords Doves, that are as wise as Serpents, laying their eares to the earth, remembering their mortalitie, will not be deluded with the charmes of his temptations; he knowes that his hooke bayted with riches, will not be bit vpon if a man remember himselfe, *brenis incertiq, huius ueniris*, of this his short and vncertaine iourney: hee knowes hee will not sinne, that knowes after death hee shall inherit Serpents and Wormes. For which cause when hee would haue vs to sinne, hee hides the grieously head of Death, casting the scumme and mist of some deceiuing pleasure before our eyes, (as they say Iuglers doe in their trickes,) shewing vs onely sinnes pleasure, (as the Panther shewes his pleasing spots to the Beasts) to deceiue, hiding his head, that hee may deuoure vs.

De paup.  
amand.

Therefore to conclude this Part, as our Sauiour Christ said, *Remember Lots Wife*: as *Nazianzen* saith to oppressors, *Remember Naboths Vine*.

directing to liue and dye well. 427

Vineyard : so I bid those that are *terrigenæ & Brutigini*, the sonnes of the earth, Remember their earth : nay, God wisheth thee to remember thy earth ; *Oh that they were wise* (saith God, of Israell) *and would remember the latter things*, *Dent. 32. 29.* Oh that wee were wise euen in this particular ! oh how should wee auoid many snares of Sathan, that preuailes ouer vs, euen by our securitie in this kinde ? And therefore *Quos viuentes blanditijs decipit, &c.* whom hee deceiues by fraud liuing, hee deuoures by force dying. Oh how should wee be prepared for the second comming of CHRIST ; if wee had but an eye to the pale Horse and him that sits thereon ! *Apoc. 6. 8.* Oh that wee had but the wisedome of the Cocke, that eating his meate, hath euer an eye vpwards, to looke at the Eagle or the Hawke ! Oh that wee, as wee looke downewards with the eye of Reason, to the things of this life, would with the eye of Faith looke vp for the comming of Christ, who as hee rose like a Lion, is ascended like an Eagle, and will descend againe to iudge vs : then should wee be fitted, with the good Seruant, come when he will come, to entertaine our Master with ioy, *Mat. 24. 23.*

Greg. in  
Mor.

But alas, woe be to the secure world, wee neither thinke of Iudgement generall nor speciall, after death or in death : sometimes in-  
deede

deede wee can say, wee are all mortall, but (*ex  
 usu magis quam sensu*) as some pray, it is a word  
 rather of custome then feeling: wee seeme to  
 be a little more moued when wee follow a  
 Funerall, then wee weepe and wail, and cry  
 out, *This is the end of all flesh*: but as soone as  
 wee are at home, the most we doe is a carnall  
 fruitlesse mourning for the dead; wee make  
 no spirituall vse of it to dye to any sinne: in  
 which, as some compares vs, wee are like to  
 Swine, who when some one in the Heard is bit  
 with a Dogge, all flocke about and grundle,  
 but presently it is forgot, they fall againe to  
 wallowing and rooting: or, like little Turkeys  
 and Chickens, who if the Kite or Buzzard  
 swap and catch one, all the rest with their  
 dammes, are in an vpror, but instantly they  
 fall againe to feeding: so when Death that deu-  
 ouring Dog, that rauening Kite, that preyes  
 vpon all flesh, snatcheth away any of our  
 Friends and Neighbours, wee complaine and  
 exclaime of lifes breuitie, the worlds vanitie,  
 wee mourne and pretend mortification; wee  
 lament and seeme to repent, but within few  
 dayes all is drowned in the Leth of Obliuions:  
 wee forget Death, as *Nabuchadnezzar* forgot  
 his Dreame; wee fall againe to our former  
 sinfull securitie, and so wee continue till wee  
 dye, *excecatis, insoporati, improparati*; excecated,  
 insoporated, vnprepared. God reforme this,  
 and

*directing to liue and dye well.* 429

and teach vs, as *Dauid* prayes, *Psal.* 38. the number of our dayes, and make vs vwise to saluation.

Besides this Meditation, which wee make a part of preparation, to the attaining of this peaceable departure, other duties are to be adioyned: some whereof are to be performed in health, some in sicknesse, some in the immediate summons of Death it selfe: of all which briefly in these subsequent directions.

First, let him that will die in peace, liue by Faith, *Hab.* 2. 2. let him not content himselfe with an Historicall Faith, such as the Diuels haue, *James.* 2. 14. nor with a Ciuill Faith, such as morrall men haue, and as the Heathens haue, nor with an Implicite Generall Faith, which the Papists haue, euen the Coblers Faith, to beleue as the Romish Church beleeues: for alas, all these kindes of Faith bring no more peace and comfort to the soule, in any extremitie, then cold water to a man that is in a fowne. And therefore many men are deceiued, which thinke they shew themselves exquisite Christians, and haue enough to saluation, if to their Pastor or others, in their sicknesse, they can repeate and render their Faith, according to Gods Word, and the Articles of the Creede; with a renunciation of all points of Poperie, of Heresies, and Superstitions: for alas, this generall illumination, this know-  
ing

The life of  
Faith  
brings  
peace in  
Death.

See D.  
Moffe, his  
Sermon of  
the Faith  
of Diuels.

430 *Simeons dying Song;*

ing Faith, which onely swimmes in the braine, without a particular applying Iustifying Faith, which workes by Loue, and brings forth the fruits of Prayer, Repentance, godly Sorrow for sinne, Zeale, Sanctification, new Obedience, &c. neuer heates the heart, nor comforts the conscience, nor hath the answer of any sound peace from God. Oh therefore labour for a Iustifying sauing Faith, for a speciall and an applying Faith; such as *Paul* preacht to the conuert Iaylor, *Acts 16. 31.* *Phillip* to the baptized Eunuch, *Acts 8. 37.* such a Faith as is commended in the auncient Patriarkes and Primitiue Worthies, *Hebrewes* the cleauenth Chapter; such as *CHRIST* commended in the Centurion, *Mat. 8. 10.* and the Ganaanitish woman; *Mat. 15. 28.* such as *Thomas* had after his incredulitie, calling Christ his Lord and his God; *Iohn 20. 28.* such as *Paul* had, when hee profest that he liued euen by Faith in Iesus Christ; *Gal. 2. 20.* such as *Simeon* here had. Oh get Christ into thy heart by Faith, as this good old man had him in his Armes and in his heart, and thy death shall be peaceable like his.

Repen-  
tance the  
meanes of  
peace with  
God,

Secondly, if thou wilt die in peace, repent speedily of thy fore-past and present sinnes: for, sinne hinders all true peace; *There is no peace to the wicked, saith my God,* twise for surenesse in expresse words, *Esay 48. verse 22.*

fo



so *Chap. 57.21.* Iniquitie makes a diuision and seperation from God, *Esa. 59. 2.* euen in life, much more in death : for then the soules of the wicked goe to Hell, *Psal. 9. 16.* much more in Iudgement, *Mat. 7. 23.* Where there is plaine and palpable whoredome discovered there can be no peace betwixt man and wife : all sinne is whoredome, and sinners are called Adulterers and Adultresses, *Iames 4. verse 4.* they are spiritually and corporally polluted by the Flesh, the World, the Diuell, for which cause, rebellious Israel and Iudah are compared to Whores and Harlots, *Ier. 3. v. 8. 9. &c.* Now, if any wicked soule should aske with a desire of resolution, as the two Messengers of *Iehoram*, and as *Iehoram* himselfe asked *Iehu*, *Is it peace? Is it peace?* *2 King 9. 18. 19.* Is there peace, or shall there be peace betwixt God and my soule? I resolue him roughly from God, as *Iehu* did *Iehoram*, *verse 22.* *What peace? What hast thou to doe with peace,* since thou wantest Grace, the inseparable companion of Peace? *2 Tim. 1. 2.* *What hast thou to doe with peace,* whilst the whoredomes of thy Mother *Iezabel*, and her witchcrafts are great in number? whilst the pollutions of that whorish *Iezabel*, thy vncleane soule, are daily increased? whilst thy Treasons and Rebellions against thy God (which, as *Samuel* tels *Saul*, are like the sinne of witchcraft, *1 Sam. 15. 23.*) are with an obdu-

rate

rate and obstinate heart continued? Was there any peace to *Absolon*, though a Sonne, when hee was a Traytor against his Father? Can there be any to thee, nor a Sonne of God, but a slaue of Sathan, rebelling against the Father of Spirits? Had *Zimri* peace (saith *Iezabel* to *Iehu*) that slew his Master? 2 Kings 9. 31. *Zimri* was a Traytor, and slew *Elab*, as hee was drinking till hee was drunke, in the house of *Arza* his Steward (an vsuall cud for drunkards) 1 Kings 16. 9. 10. *Iezabel* argues well; Can Traitors haue peace? looke to it *Iehu*; thou art a Traytor against *Ahab*; sure Traytors seldome or neuer dyē in peace. Witnesse, *Absolon*, *Sheba*, *Adoniah*, our English Traytors, Romanized Semenaries, treacherous Conspirators, *Lopus*, *Squire*, *Tschburne*, *Babington*, *Parry*, &c. our late Powder-plotting Pioners, the French *Ranillack*, millions more, which being like *Ioaab*, men of blood, haue come to their ends (as is said of Tyrants) *cum cade & sanguine*, with blood and slaughter. Oh then, how canst thou, a worme of the earth, a wretched man, because a vicked man, liuing in treasonable sinnes, with a heart as hard as the neather-Millstone, rebelling against so great, so glorious, so potent, so powerfull a God, once hope that euer thy gray haire shall come to the grave in peace, or that thy soule after her flitting, shall rest in

*Abrahams*

*Abrahams* bosome the place of peace. Can a man haue peace in Rome, and be opposed against the Pope, the vsurping *Herod* (that supposed earthly God, as his flattering Parasites call him?) oh then, canst thou dust and ashes, be opposed on earth against the mightie *Iehonah*, the God of heauen?

Christ that opened the eyes of the blinde, open thine eyes to see, and thy heart to beleeue, as hee did *Lydia's*, *Acts* 16. 14. and giue thee, at last, a resolution to breake off thy sinnes by repentance, *Dan.* 4. 84. the enemies of thy peace, least God breake thee like a Potters vessell, and teare thee in pieces, whilst there is none to deliuer thee, *Psal.* 50. 22. Oh, sue for pardon for thy sinnes, seeke for peace to him which is the Prince of peace, *Esay* 9. 6. seeke for peace by him and his merits, which was ordained to be thy peace, and to worke thy reconciliation, *Col.* 1. 20. so thou shalt shut vp the last period of thy life vvith inward peace, and goe to keepe an eternall Sabbath, with him, that is the God of peace.

Thirdly, that thou maist die peaceably, in-vre thy selfe to dye daily; and that after this manner.

First, every day mortifie some sinne, nip some Serpent in the head; crucifie every day some corruption, set vpon thy lesser sinnes,

Ff

and

434 *Simeons dying Song,*

Three  
wayes  
how to  
dye daily.

First dye  
to sinne.

How to  
leauē the  
damnable  
custome of  
Swearing.

and so get ground of thy greater sinnes : as  
in particular, leauē thy dangerous and dam-  
nable custome of swearing and blaspheming,  
by these degrees : first, breake off thy Ciuill  
Oathes, as in swearing by thy Faith, Troth,  
Christendome, &c. Secondly, then set vpon  
thy Ridiculous and Childish Oathes, as by  
Fay, Fakins. Trokins, Bodikins, Slid, Sounds,  
Cocke and Pye, with the like; whereby thou  
seekest to mocke and deceiue God, who will  
not be mocked : *Gal. 6.* Thirdly, then inuē  
thy selfe to leauē thy Superstitious Oathes, as  
by the Masse, Rood, Crosse, by our Lady, and  
by Popish Saints : &c. Fourthly, so proceede  
against thy Heathenish and Idolatrous Oathes,  
in swearing by the Creatures, ( as *Laban* and  
*Jezabel* by their Idols, *Gen. 31. 53.* *1 Kings*  
*19. verse 2.* ) as by men, by *S. Peter*, and by  
*S. Iohn*, &c. by the Heauens, the Earth, by Fire,  
Sunne, the Light, Meate, Drinke, Money, &c.  
or by the parts of thy body, as Hands, or the  
like, or by thy Soule; all condemned, *Mat. 5.*  
*ver. 34.* *Iames 5. 12.* And so with a courage  
set vpon thy impious, horrible, fearefull,  
damnable, blasphemous Oathes, as by the  
Lord, by God; the eternall God, by Christ, by  
Iesus, and such like; or by the parts and ad-  
iuncts of Christ, by tearing his Humanitie (as  
the Iewes did his body; by diuiding him, as the  
Souldiers did his garments, *Mat. 27. 35.* )  
in

in blasphemie, by his Death, Passion, Life, Soule, Bloud, Flesh, Heart, Wounds, Bones, Sides, Guts, Armes, Foote, Nayles, &c. of all which I tremble and quake to thinke, write, and speake, though thou makest no more scruple of such Hell-bred Oathes, then of thy ordinary words: so deale with all other sinnes (of which thy soule is as full as a Serpent is full of venome, and a Toade of poyson) Crucifie them by degrees, and dye to them daily, else thou dyest for euer if thou dye ~~not~~ in them.

By this course thou shalt take away the sting of Death, which is Sinnes; for, the strength of Death is Sinne, 1 Cor. 15. euen as the strength of *Sampson* laid in his haire, *Iudg.* 16. 17. which sinne, when it is subdued, Death it selfe is as easily conquered as weakened *Sampson* was by the Philistines, *verse* 21. yea, it can doe thee no more harme, then a Dragon, Viper, or angry Waspe which haue lost their stings.

Secondly, dye daily to the world, loue it not, nor the things of it, that so thou maist more happily dye out of the world, and more hopefully entertaine thoughts of a better world. And in this case doe as Runners vse who oft runne ouer the Race before they runne for the Wager, that so they may be better invred and acquainted, when they come to try their abilitie: or, as is said of *Belney* the

Secondly,  
dye to the  
world.

Martyr, that being to suffer by fire, many dayes before, he would hold his hand a pretty while in the flame, so to prepare himselfe to sustaine the paines of Martyrdome, which he was to vnder-goe.

Thirdly,  
Beare crosses  
patiently.

Thirdly, dye daily, by inuring thy selfe to take Crosses and Afflictions patiently, as sicknesses in body, troubles in minde, losse of goods, of friends, and of good name, &c. which indeede are little deaths, euen pettie deaths, not onely Prologues of death, but Preparatiues to death: for which cause G O D sends them to his children more then to the wicked, euen to weane them from the world, and prepare them for death (as the Nurse weanes the Childe from the Teate by doing bitter Aloes vpon it) and sure he that beares Crosses most patiently, is well prepared to dye peaceably, as appeares by *S. Paul*, *1 Cor. 15. 31.* who by making good vse of afflictions, dyed daily: it holding commonly, that *Mors post crucem minor est*; Death is lesse dolorous after the crosse.

Fourthly,  
Prayer oft  
preuailes  
for a peace-  
able depar-  
ture.

Fourthly, pray seriously for a peaceable departure: it is confirmed by examples of all ages, and experience of all Gods Seruants, that *hee that prayes well speedes well.* *Iacob* and *Abrahams* Seruant had Gods blessings vpon their Iourneyes, as an effect of their Prayers, *Gen. 24. Gen. 27.* Thou shalt finde Gods presence euen in that houre of the last iourneying  
of

*directing to liue and dye well.* 437

of thy soule from her earthly Mansion to her  
heauenly Country, if thou pray for this grace  
particularly and effectually: therefore as thou  
oughtest to pray continually for other<sup>a</sup> things,  
so euen in health and prosperitie pray fre-  
quently and feruently: 1. That God would  
make this backward, repugnant, and nilling  
nature of thine, willing to her dissolution:  
2. Prepare thy vnprepared soule: 3. Subdue  
thy corruptions: 4. Purge out the dross of thy  
sinnes: 5. Giue the patience to kisse his cor-  
recting Rod, when hee whips by sicknesse or  
diseases: 6. Succour thee in thy last and grea-  
test conflict: 7. Support thy weaknes: 8. Aide  
thee against Sathans force and fraud: 9. Streng-  
then thy Faith: 10. Renew thy decayed gra-  
ces: 11. Giue thee the power and comfort of  
his owne Spirit: 12. Not to visit thy sinnes in  
Iustice but in Mercy: 13. To preserue thy  
soule from the Hunter, and thy darling from  
the Lyon: 14. To giue his Angels charge  
ouer thee in thy extremitie: 15. To keepe  
thee from 1. Impatiencie, 2. Frenzie, 3. Di-  
straction, 4. Idle fancies, 5. Rauiing, 6. Raging,  
7. Blaspheming, &c. least thy death be scan-  
dalous: 16. To touch thy tongue with a coale  
from the Altar, that thou maist speake, 1. to  
Gods glory, 2. and to Edification: 17. To  
dye the death of the righteous: 18. Lastly, to  
receiue thy soule into that new Ierusalem

<sup>a</sup> Lu. 18. 1.

Eph. 6. 18.

18 Things  
to be pray-  
ed for, that  
death may  
be prosper-  
ous.

which is aboue. Such Prayers we haue vpon record in holy Writ, as of *Dauid*, *Psal.* 39. and *Moses*, *Psal.* 90. true patternes of our Prayers in this kinde. And sure, who euer approacheth oft to the throne of Grace, and supplicates to a pittifull God, from faith and feeling in these and the like petitions, he shall be sure to finde an answer from God, euen when hee lyes vpon his sicke-bed, as the fruit of his former desires. Besides that his former acquaintance with God, in speaking to him, and talking, as it were, with him oft-times in life, by Prayer, will increase in the sicke Patient, euen a holy boldnesse, in a filiall feare, to come to that God, (as one friend to another in extremitie) with whom he hath so oft conuersed and conferred with, by the Word and Prayer, in health and prosperitie.

Fiftly, that thou maist depart in peace, make sure to thy soule the inheritance of life eternall, euen here in this thy life naturall: for as worldlings are something at quiet vwhen they haue made sure such houses, lands, leases, and purchases, as they haue long gaped after; so, assurance of life eternall is the onely pacification to the spirituall man; this is the lot, the portion and inheritance that his soule longs after, the estate that hee preferres before all the flesh-pots of *Aegypt*. or the Jewels of *Aegypt*. Now for the purchase of a fixed place



place in the heauenly Canaan, thou must provide these treasures : 1. sauing Knowledge, 2. Faith, 3. Sanctification; of more price vwith God, then Gold, Pearle, and precious Stones, with men. For the first, there is no traffique with God, or purchase from heauen vvithout it, *Iohn 17.3.* *This is life eternall, to know God, and whom thou hast sent Iesus Christ.* For Faith, the Truth affirms it with asseueration; *Verily verily, hee that heareth my word, and beloneth in him that sent mee, hath eternall life, Iohn 5.24.* *Iohn 3. 16.* For Sanctification, whosoever submits their hearts and liues to the regiment of the Spirit of Christ, they are the children of God, *Rom. 8. 14.* Now God hath an heauenly inheritance for all his Children : get therefore these graces, and saluation instantly comes to thy heart, as it did to *Zachens* house. *Luke 19.*

Sixtly, it will make much for thy dying peace, to doe all the good thou canst in life, to all men in generall, to the Church, the Saints, and household of Faith in special, by thy 1. Wit, 2. Wealth, 3. Power, 4. Place, 5. Authoritie, 6. Credit with great men, ( as *Nehemias* and *Mardocheus* did to the Iewes) or by any other meanes whatsoever. Therefore hath God put it into thy heart to build an Hospitall for the distressed ; to giue some annuall contribution to the poore ; to mend some common wayes

for a publike ease; to erect or repayre some Grammer-Schoole, for the trayning vp of youth; to found some Fellowships or Scholerships in some Colledge, as a furtherance to learning; to plant some Library, for a help to good Letters (like that famous BODLEY, the Phoenix, in this kinde, of our time;) or to erect and maintaine in some barren place, a preaching Ministerie (the best worke of all, because conuersant about the best object, the sauing of soules;) or any the like: Oh then strike whilst the Iron is hot; goe about this worke speedily, euen as speedily as *David* went about the building of Gods house, vwho would not haue giuen any rest to the temples of his head, till hee had finished what hee intended, had not God staied his resolution.

And here I cannot but take notice of the preposterous charitie of some, that doe little or no good liuing (vnlesse to themselves, and those to whom Nature tyes them) yet after their death they doe some good, by their Deputies, and Assignes, and Executors (which oft-times ayming at their owne ends, by some quirques and euasions, proue executioners of the desires of the deceased, rather then Executors) yet suppose the Will be Legally performed, what may be censured of thine intent, that hast beene close-handed in life, and now art seemingly open-hearted at thy death?

First,

*directing to liue and dye well.* 441

First, that thou giuest what thou canst no longer retaine : Secondly, or thou giuest to good vles, what thou hast got by ill meanes : or thirdly, that conscience accusing thee, thou wouldest stop the mouth of it, by this sop, cast to that barking *Cerberus* within thee, as *Iudas* did, by casting away his thirtie pieces of siluer, the price of bloud, *Mat. 27*. Fourthly, or else from some opinion of satisfaction for by-past sinnes, or present merit, with our blinded Papists : but chiefly the censorious Criticall world will iudge, that if thou hadst not parted with the world, thou hadst not departed with thy bewitching wealth : therefore *All that thine hand shall finde to doe, doe it with all thy power, Eccles. 9. 10. For there is neyther worke, nor inuention, nor knowledge in the place whither thou goest : to Salomens counsell I ioyn Pauls, Doe good to all whilst thou hast time, Gal. 6. 10. Doe what seruice thou canst to Gods Church, to the Common-wealth, to euery particular man, chiefly to the poore members of CHRIST.*

Oh what a comfort will it be to thee, if thou hast beene bountifull and beneficiall to the distressed, when thou canst say on thy sicke Couch, with *Nehemias* in another case; *Lord remember mee concerning this good worke, and concerning that good worke, Nehem. 13. 22. Oh blessed is hee that iudgeth wisely of the poore, the*  
*Lord*

# 442 Simeons dying Song,

*Lord Shall deliuer him in the time of trouble: the Lord will strengthen him pon his bed of sorrow: thou hast turned all his bed in his sicknesse, saith the Psalmist, Psal. 41. ver. 1. 3.*

A good  
conscience  
in life,  
brings  
peace in  
death.

Seauenthy, keepe a good conscience with God and man, that it may be a continued comforter vnto thee, as in life, so in the agonies of death, as it was to *Paul* in all his preiures, *Acts* 24. 16. and as it is to the Saints in all their sorrowes a continuall feast, *Prou.* 15. 15. a perpetual Christ-tide, a Iubilee in the iawes of death, a peace passing all understanding, *Phil.* 2. For, as the want of this is the Racke and Gybbet vnto the wicked, the greatest heauinesse and plague, *Sirach.* 25. 15. as the Wiseman tearmes it; a plague of plagues, an euill which goes beyond all euill that tongue can speake, as euen <sup>a</sup> *Plautus* and <sup>b</sup> *Seneca* haue thought it: the greatest wound and griefe that can be sustained, as *Salomon* determines it, *Prou.* 18. 14. nay, the very flashes and Prologue to hell, as *Iudas Latomus* and *Hoffmeister* haue tryed it in their despayring deaths: so the inioying of a good conscience is the greatest ioy; <sup>c</sup> *Hugo* calls it the Temple of *Salomon*, the Field of Benediction, the Garden of delight, the treasure of the King: the house of God, the habitation of the holy Ghost; the Booke sealed, and shut, to be opened in the day of Iudgement; the very thing (saith

<sup>a</sup> Seruus in  
Mustell.  
<sup>b</sup> Lib de  
moribus.

<sup>c</sup> Hugo  
lib. 2. de  
anima.  
cap. 9.

*Ambrose*

directing to liue and dye well. 443

*Ambrosed*.) that makes a blessed life, yea, and  
(I may adde withali) a blessed death: for, to  
vse the words of *Bernard*, as hee prepares  
a good dwelling for God, whose Will hath  
not beene peruerter, nor Reason deceiued,  
nor Memory defiled, so God prepares a dwel-  
ling for him that is *pure in heart and soule*,  
*Psal. 15. 1. 2. and in whose spirit there is no*  
*guile, Psal. 32. 2.* Of which blessed mansion  
they haue some taste euen in death, that keepe  
a good conscience in life.

<sup>d</sup> Lib. 2. de  
officijs.

<sup>e</sup> Bern. in  
Serm.

Hence is it that the godly take there deaths  
patiently like sheepe, sing ioyfully like the  
Swanne, as Martyres haue done at the stake,  
and as did our good *Samson*: when the wicked  
dye like Swine repiningly, like the *Hiena* ra-  
gingly.

Naturalists. <sup>f</sup> write, that the warme sweet  
bloud recoyling to the heart of the Swanne;  
tickleth her with such a secret delight, that it  
makes her sing euen in her death. Contrari-  
wise, when the *Hiena* is in dying, the blacke  
and distempered bloud gathers to her heart,  
which makes her sad and mournfull. This is  
worth applying: the conscience of holy acti-  
ons so warms the hearts of Gods Seruants,  
with that inward ioy, that they dye singing  
their *Hosanna's*, tryumphing and reioycing in  
spirit: but the consciounesse of wicked wayes  
and workes of darknesse, oathes, vncleannesse,  
pro-

<sup>f</sup> Cicero  
lib. 1. Tus-  
cul. quest.

profanenes, &c. like streames of blacke blood recoyles backe vpon, and clogs the hearts of the Sonnes of *Belial*, which makes them dye as wofully and cursedly, as they haue liued retchlesly and wickedly : oh therefore good Readers, who euer you are, Ministers or Laymen, keepe a good conscience I intreate you, with God and with man, in all your wayes and walkings, in your courses, callings, functions and tradings; that in your deaths you may shew your selues the Lords Sheepe, the Lords Swannes, like *Simeon*; not the Diuels Swine and Hels Hiæna's.

Now thou art to be directed in some duties in thy sicknesse, the probable summoner of thy death : for, though God onely know when death is nearest, he hauing as the keyes of the heauens, and the keyes of the heart, so the keyes of the earth, and of the graue, of life and of death, 1 *Sam.* 2. 6. yet it is probable that life is nearest expiring, when sicknes is approaching; as the wals are nearest ruine, when the Cannon is laid to batter them. Now these Directions I referre to these three heads. First, respect God; secondly, thy selfe; thirdly, others.

In respect of God : first, renue thy former repentance, seeke earnestly to be reconciled to God in *CHRIST*; get more assurance of the Mercy, Fauour, and Loue of God towards thee;

*directing to liue and dye well.* 445

thee; gather together all thy spirituell forces; striue and wraastle couragiously against Diffidence, Distrust, Infidelitie, and Despayre, like an active runner, shew some brunts as it were of inward strength, euen when thou seest the Goale, and art nearest the end of thy race. Now, for strengthening thy Faith, and renewing thy Repentance the better, take this course.

First, when Sickenesse or Infirmitie ceazeth on thee, consider that it ariseth not from 1. Chance, 2. Fortune, 3. Rawnesse of Weather, 4. Ill Ayre, 5. Bad Dyet, 6. Catching of cold, or the like (which are cyther no causes at all, or else onely secundarie) but by an immediate prouidence.

Secondly, search out the cause for which God afflicts thee, and thou shalt by the light of the word and of thine owne conscience, find, that the cause is thy sin: other causes there may be, as CHRIST shewes in the case of the blinde man, who neyther sinned nor his Parents, *Iohn 9. 2.* As 1. tryall of Faith; 2. of Patience, as in *Iobs* case; 3. exciting to Prayer and Repentance, as in *Ezekias* case, *Esa 38. 1.* 4. to preuent sinne, to which Nature and corruption inclines; 5. the Humiliation of pride; 6. manifestation of the workes of God oft cause the Lord to visit euen his owne sonnes with sicknesses and diuers diseases, but in Gods reuealed will, sinne is the ordinary cause, as appears,  
*Dent,*

Sixe causes  
of sickenes  
besides our  
sinnes.

*Deut.* 28. 21. *Lent* 26. &c. Sinne caused the Egyptians Botches, *Exod.* 9. 10. the Philistines Emerods, *1 Sam.* 5. 6. the Widdow of Sarepta's Sonnes sicknesse, *1 King.* 17. 18. and therefore when CHRIST cured the bodies of his Patients, hee first remits the sinnes of their soules, & so remoues the cause, *Mat.* 9. 2. *Iohn* 5. 14. as in the blinde man, and the sicke of the Palsie.

Five duties  
to be done  
in sickness.

Thirdly, when thou hast felt thine owne pulse, and laid the finger on the right cause, which is sinne; then by examination of thine owne hart find out what speciall sin causeth thy present scourge: oh search thy selfe thorowly, *Zeph.* 2. 1. examine thy soule narrowly, *Psal.* 4. 4. Play the selfe Constable, make priuie search in euery roome within the house of thy heart, for thy secret sinnes, as for priuie Traytors.

Fourthly, when thou hast found them out confesse them, bring them to the strict barre of Gods Iustice, arraigne them; nay, be thy selfe a Witnesse against them; yea, a Iudge to condemne them, as *Paul* prescribes the Corinthians, in the like case. *1 Cor.* 11. 30. 31. and as *Dauid* practised in his owne particular, *Psal.* 32. 5.

Fiftly, supplicate and intreate the supreme Iudge of Heauen (that may condemne thee, or repriue thee) to pittie thee, and pardon thee:



*directing to liue and dye well.* 447

thee. *Jeremy* and *Hosee* will direct thee how to put vp thy supplications *in forma pauperis*, as a poore penitent, and what words to vse, that will plead and preuaile for pardon, *Lam.* 3. 40. 41. *Hosee* 6. 1. *Dauid* sets thee an holy President, most becomming thy imitation, who when hee was sicke, at least vpon the occasion of his sickenes, penned speciall Psalmes of repentance; as namely, *Psal.* 6. the 22. the 38. the 29. which I prescribe to be read of thee, repeated, and applyed with *Dauid*'s heart: also, as spirituall Phylicke, 1. to purge the ill humours of thine heart; 2. to quicken thy dulnesse, 3. to excite thy deadnesse; 4. to inflame thy desires; 5. to comfort thy conscience; 6. to strengthen thy faith. 7. to prepare thee to Prayer: reade seriously the History of Christs Passion, recorded, *Luke* 22. 23. Chap. the 29. *Psalme*, the 42. *Psalme*, the 51. *Psalme*, the 143. *Psalme*, the 14. Chapter of *Iob*, the 11. the 14. the 17. Chapter of Saint *Iohn Ecclesiastes* Chap. 1. *Dan* Chap. 9. *Romanes* Chap 8. the 7. Chap. of the *Apocalypse*, 1 *Cor.* 15. Chap. these will giue thee some holy heate.

What  
Scriptures  
are fittest  
to be read  
of a sicke  
man.

Thus thou hast the true preparatiues in thy sickenesse in respect of God: they are the more worthy remembrance because so few follow them; for alas, how many that haue liued long in the bosome of the Church, are so farre

farre from renewing their Faith and Repentance, that when they lye sicke and are drawing to their deaths, they must be catechized (as Christ did *Nicodemus*, and *Philip* the Eunuch) euen in the maine doctrines of Faith and Repentance; like as some new conuerted Pagans were in the Primitiue Church. There be few Ministers acquainted vwith visiting the sicke, but they shall finde that men that haue beene vnder the meanes, twentie, thirtie, or fortie yeeres; doe, at the end of all, beginne to inquire as the Iewes of *Peter*, *Acts* 2. and the Iaylor of *Paul*, *Acts* 16. what they should doe to be saued; not yet knowing the meanes and the way to saluation: which argues the great securitie of our age, and contempt of God: oh take thou heede betimes, vse all good meanes before-hand, that thou maist be able in sickenesse, to put in practise these spirituall exercises of Repentance and Inuocation.

The second branch of the sicke mans preparation concernes himselfe; and that eyther his soule or his body: for the soule.

D. Maxeys  
Sermon on  
the Agonie  
of Christ.  
*Laboravi in  
gemitu meo.*

First, the sicke partie must arme himselfe against the feare of death, and feeling of sicknesse. Death is very fearefull to all men, euen to the godly, as one obserues well in *Dauid* for all, who though hee were neyther daunted with *Sauls* malice, nor the *Philistines* hatred, nor *Absolons* Treason, nor *Achitophels* treachery,

*directing to liue and dye well.* 449

chery, nor in grapling with a Lyon, nor in fighting with a Beare, nor incountring *Goliab*, yet when Death beganne to close vvith him, and lay holde on him, then hee cryes out; *Oh I am troubled aboue measure. Oh spare mee a little, Psal. 6. 3. & 39. 13.* Therefore, thus encourage thy present feeling, and greater feare.

First, that sickness, and so death, is the rod of a Father, not the whip of a Iudge, the correction, not destruction of a Sonne; *Heb. 12. 6.*

Secondly, since it is the Lord, say with *Elh*, *Let him doe what seemes good*; *1 Sam. 3. 18.* His will be done on mee, in mee, and by mee: on me, in suffering; in me, by his grace working; by me, in obeying.

Thirdly, Christ thy high Priest and Intercessor is euen touched with a fellow-feeling of all thine infirmitis; *Heb. 4. 15.*

Fourthly, against deaths feare, 1. consider the estate of thy life, which life is but a vanishing Vapour, *Iames 4. 14.* a Weather-cocke which turnes at euery blast, a Waue which surgeth at euery storme, a Reede blowne vvith euery winde, a Warfare as doubtfull as dangerous, feare not the vanishing of a Vapour, the turning of a Weather-cocke. 2. Consider thy body as a body of sinne. *Rom. 7. 24* the soules prison, the mindes iayle, the spirits cage: no Bocardo dungeon, sincke, puddle, pit, is so

Short sar-  
natures a-  
gainst the  
feeling of  
sicknesse  
and feare  
of death.

<sup>b</sup> Super  
Johan.

<sup>c</sup> Super  
Mat. 11.

4. Reasons  
why the  
sicke man  
should set  
his soule  
in order.

noy some to the body, as it selfe is to the heavenly inspired soule. Now since death is the leaving of this body of sinne, as *Augustine* calls it <sup>b</sup>: it is not to be eschewed, but imbraced, saith *Chrysostome* <sup>c</sup>. Other encouragements I leave to their due places.

The second dutie which concernes the soule, is this; thou must set in order thy soule, reconciling and recommending vnto God this desolate darling of thine, after the manner afore-said: for, as the likenesse of the body oft comes from the sinne of the soule; so, the curing of the one, oft procures the health of the other: but if thy sicknesse be to death, by this course: 1. thou shalt dye more quietly, 2. more comfortably, 3. give good example to thy visitors, 4. leave a comfort to thy surviving Friends.

Now, for the performance of these things the better, others ought to assist thee, as others brought the sicke of the Pallie to CHRIST, *Marke 2.* James tels thee that the Elders of the Church must be sent for. *Iam. 5. 14.* which Elders were not onely Apostles, but auncient men endued with the Spirit of Prayer, and gift of Miracles; a gift which not onely many Parents had, but euen Christian Souldiers, saith *Tertullian, de corona militis, c. 11.* In these times *S. James* his rule still holds: though then those gifts cease, yet make thou choyse of such Christians

*directing to liue and dye well.* 451

Christians, as haue the spirit of Admonition, Exhortation, Prayer, &c. for to their prayers for thee a blessing is promised, *James 5. 15.* their prayers, if they be feruent, may preuaile for the restoring of thy spirituall life, or corporall health, as the prayers of <sup>d</sup>*Elias*, <sup>e</sup>*Elizens*, <sup>d</sup>*1 King. 17*  
<sup>f</sup>*Paul*, and our Saviour Christ, preuailed for <sup>17</sup>  
whom they prayed; but chiefly, send for thy <sup>e</sup>*2 Kin. 4. 31*  
Minister, or some faithfull Preacher: for, hee <sup>f</sup>*Act. 20.*  
will play the part of a spirituall Physitian; <sup>10.</sup>  
1. hee can vnrip thy vlcers, search thy sores <sup>10. Rea-</sup>  
better then thou thy selfe; 2. set before thee <sup>sons why</sup>  
thy sinnes; 3. cast thee downe by the Law; <sup>the sicke</sup>  
4. raise thee vp by the Gospell; 5. comfort, <sup>must send</sup>  
6. direct, 7. instruct thee; 8. speake a word to <sup>for his Mi-</sup>  
thee in due season from God; 9. be thy mouth <sup>nister.</sup>  
to speake, from thee, and for thee, to God;  
10. pronounce thy pardon on earth, vvhich  
shall be ratified in heauen, vpon tryall of thy  
Repentance, *Iohn 20. 23.* The practise of the  
world and worldlings is condemnable in this  
case: for alas, instead of sending for knowing  
and zealous men, which could comfort them  
with such consolations wherewith they them-  
selues haue beene comforted, *2 Cor. 1. 4.* and  
in some measure restore them, *Gal. 6. 1.* they  
send for their carnall friends, entertaine and  
welcome profane men that come to visit them;  
from whom they receiue as much comfort as  
*Indas* did of the Scribes and Pharisies, when

The small  
comfort  
that a sicke  
man gets  
from car-  
nall visi-  
tors.

hee was in despayre, *Mat. 27. 3. 4.* First, eyther they say nothing to them (like *Iobs* friends, that were silent seauen dayes, *Iob 2. 13.*) and in silence looke vpon them (like a Deere at gaze.) Secondly, or else they speake to little or no purpose; saying to the sicke partie, they are sorry to see him in such a case, they would haue him take (that which themselves want) a good heart, and be of good courage and comfort, but wherein and by what meanes, they cannot tell. Others more vainely and profanely, that they doubt not but hee shall doe well enough, and recouer, and that they shall be merry and drinke and carouse together, as they haue done before, &c. and they will pray for them if they will, when alas, all their prayers are nothing else, but the Apostles Creede, or the tenne Commandements, and the Lords Prayer vttered without Faith, Feeling, and Vnderstanding; and this is the common comfort that sicke men get of their neighbours and friends, when they come to visite them: alas, we may say (as *Iob* of his friends) miserable comforters be they all.

Secondly, herein many men are also culpable, 1. that they eyther send not for a Minister at all; 2. or else for such a one as is as good as none, a cloud without raine, a dry pit without water; such a one as wants the tongue of the learned, to speake to him, or the heart of  
the

*directing to liue and dye well.* 453

the humble, to pray for him, vnlesse in saying (as they say) some set prayers; which good Sir *Iohn* is as farre from truely praying, as the sicke Patient is from profiting by them. Or thirdly, if they send for a Minister it is preposterously, when it is too late, in some maine exigent, when they see no vway but one; Oh then send for a Preacher, send for a Minister, as *Pharaoh* in his deepe distresses, knowing no meanes of euailion, sends for *Moses*, and sends for *Aaron*, *Exod.* 9.27. whom in his welfare hee both despised and despited. If *Iannes* and *Iambres*, Altronomers and Astrologers, could haue helpe *Pharaoh*, *Moses* and *Aaron* should neuer haue beene sought to, nor God by their meanes. If Physitians and *Galens* Art, Natures Simples (nay, with some, if Sorcerers, and white Witches and Sathans power) or the vertues of the waters, or ought else, could comfort their soules or cure their bodies, the Preacher should be vsought to, or vsent for of many, that in their health haue hated him and his doctrine, as much as *Abab* hated *Michay* and his Ministry, *1 Kings* 22. 8. Oh what an vnequall course is this, that although till help be had for the soule, and sinne, which is the roote of sickenesse, be cured, Phisicke to the body seldome auailles? (for which cause the Physitian should beginne where the Diuine ends;) yet vsually the Diuine begins

The Minister is to be sent for before the Physitian.

*Vbi desinit  
Theologus,  
ibi incipit  
Medicus.*

when the Physitian makes an end; nay, oft when life is making an end: the Physitians are sent for in the beginning of sicknesse, wee in the end of life, when a man is halfe dead; yea, when he lyes drawing on, and gasping for breath, as though we were able then to worke Miracles, and recouer him,

If I knew not these things by experience, If I had not beene present with some, of whose sicknesse I neuer heard, till I came to the closing vp of their dying eyes; if I had not spent much spirits with some that were no more intelligent what I prayed, or what I said, then stockes and stones, who for a good space before, in their sicknesse, had strength of Memorie and naturall powers, I should not now so occasionedly haue given thee a caueat to preuent the like preposterous course, when God casts thee on thy sicke-bed.

Now followes such duties as concerne the body of the sicke man: they are two; 1. vsing, 2. right vsing the meanes. The meanes is, good and wholesome Physicke, which we must esteeme as an ordinance of God for our recovery in this case. For how euer many (chiefely the vulgar and common people) despise Physicke as a thing needlesse and vnprofitable, hauing from blindnesse and ignorance a preiudicate opinion of it, yet the Scriptures approoue it, *Mat. 9. 13.* the Saints of God haue practised



practised it. *Ezekias* by the Prophets prescription, applyed to his boyle, a lumpe of dry Figges, 2 *Kings* 10. 7. which Figges, euen *Galen* prescribes as an ordinary medicine to soften and ripen tumours in the flesh: therefore the cure was not altogether miraculous, (as some thinke) but in part naturall. Besides, did not the Samaritane, *Luke* 10. 34. poure into the wounds of him that trauelled from Ierusalem to Iericho, Wine and Oyle; which *Paracelsus* makes a right Physicall practise; Wine seruing to cleanse the wound and ease the paine within; Oyle to supple the flesh, and allwage the paine without: to which kinde of curing, it seemes *Esay* hath relation, *Esay* 1. 6. Besides, as the phrase is, as there is no sore but there is a salue for it, so God hath giuen vnto some men, Art and Skill, how to apply the medicinal vertues that are in Beasts, Birds, Fishes, Hearbes, Plants and Fruits, &c. to the cure of man: which who so neglects, neglects the meanes, and so directly tempts God; in which respect his death can neyther be so comfortable, nor conscionable, as if hee had submitted himselfe to this ordinance of God. Therefore since thou maist vse Physicke lawfully and commendably, let it be thy care in the second place, to make choise of such a Physitian, as is skilfull and conscionable.

*Galen lib. 1. de arte curat. c. 6.*

The lawfull vse of Physicke plainly proued.

<sup>h</sup> Forrest de viti. Iudicij lib. 3. Lang. lib. 2. Epist. 41.

I know there are some of great <sup>h</sup> iudgement, that

that doe accept against the skill of those Physicians that administer to their Patients vpon the bare inspect of their Vrine, without further knowledge of their estates; affirming this iudging by the vrine to be very deceitfull, since the water of him that hath the Plurisie, or the Inflammations of the Lungs, or the Squinancie, as also of him that hath a quarren, or any intermitting Feauer (chiefely if they haue kept a good dyet from the beginning) lookes, for substance and colour, as the water of a vvhole man. Others take also exception against those which will administer no Phylicke, nor vse Phlebotomie, without the direction of iudiciall Astrologie, a supposed Art, in which there is much superstition, little certaintie<sup>i</sup>, whereas it is thought that it is a farre better course to consider the matter of the disease, with the disposition and ripening of it, as also the courses, and Symptomes, and Crisis of it, then to minister Purgations, and let bloud, no otherwaies then they are counselled by the constitutions of the Starres. But I meddle not with their Mysteries; I see but with others eyes in this case; I know the Cobler is not to goe beyond his last, onely make thou choyse of a meere Physician for thy health, as thou art carefull of a good Lawyer for thine estate, and of a good Diuine for thy soule. Meddle not with Emperickes, Quacksaluers, Women-Physicians,

and

<sup>i</sup> See Heidon  
against  
*Iud. Astro.*  
So Hai-  
word his  
preserua-  
tiue against  
the poyson  
of suppo-  
sed pro-  
phicies.

and the like, who oft doe more harme then good.

Now, in the third place, vse this meanes of Physicke conscionably: 1. Let it be sanctified vnto thee (as thy meate and thy drinke) by the Word of God and Prayer, 1 *Tim.* 4. 3. Commend it to Gods blessing for restoring of thy health, if it be the will of God. 2. Humble thy soule, that God may heale thy body. 3. Perswade thy selfe that it can neyther preuent olde age nor death, but still prepare thy selfe for thy departure. 4. Relie not onely vpon the meanes, but waite Gods leasure in blessing the meanes. 5. If thou recouer, be thankfull to God: a dutie much neglected (as it was of *Ezekias*, as also of the nine clemented Lepers in the Gospell) so of many in our daies, for which the Lord is angry euen as hee vvas vvith them, 2 *Chron.* 32. 24 25. *Luke* 17. 17. vvherein they are more vnthankfull vnto God then the Ephesians were to *Esculapius*, that writ in Tables all the cures done by Physicke, and hung it vp in *Diana's* Temple, where *Hipocrates* found it.

Thus thou hast the dutie to be performed in sicknesse both in respect of thy soule and body, for the furtherance of thy peaceable departure.

I should now conclude, but that the cursed custome of the world cals mee in conscience

to

What to  
doe in ta-  
king Phy-  
sicke.

5. Rules  
obseruable  
in the vse  
of physick.

to condemne the practise of those, that contrary to these prescriptions, from the Word, in their sicknesse, seeke for help from Sathan, (as *Avaria* that sent to *Baalzebub* the God of Ekron) and that eyther directly, or secondarily, when they runne to Coniurers, South-sayers, Charmers, Inchanters, Witches, Wizards, Wise-men, and Wise-women, (as the evill-wise deluded Country-people call them) who are in farre more respect with the common people (and some great ones too) and more sought after, then eyther God is sought to by prayer, or the Physitians for Physicke: for, if any of these simple soules be in any extremitie, by sicknesse or diseases, or their Wiues, Children, &c. even as they doe also (like beasts) for their beasts and Cattell: such a Wise-man, such a Wise-woman, such an old Hag, such a white Witch, such a shee-Diuell must be sent to. Alas, what is this, but to runne from the God of Israel to the God of Ekron, from *Sammuel* in Ramoth, to the Witch at Endor, from the Riuer of Samaria to the Waters of Damascus, from the liuing to the dead, from God to the Diuell? What is this, but to fall downe and worship the Diuell, to sacrifice to him with the poore Virginians, and the Heathenish Sauages? Oh Atheisticall Sots, is there not a God in Israel?

Earnest inuestiues against such as in extremities seek to Witches and Charmers, with dissuasives from such Idolatry.

Therefore take thou heede of this cursed course

*directing to liue and dye well.* 459

course, and Satanicall practise in thy sicknesse : for alas, to runne a whoring after such, is not the way to cure thee, but to kill thee; for this haynous sinne vsually prouokes the Lord to plague the practisers of it, euen with death it selfe, as the Lord himselfe threatens, that hee will purposely *set his face against those that worke with Spirits, &c.* yea, and that he will cut them off from amongst his people, *Leuit. 20. 6.* So the Lord verified this threat in *Abazia* : for, because hee did seeke to *Baalzebub*, and not to the God of Israell, in his sicknesse, God sends *Elia* directly to tell him, that for that cause, hee should not come downe from his bed, but should dye the death, as indeede hee did, *1 Kings 1. 6.* So *Saul* was slaine notwithstanding that he went to the Witch at Endor, *1 Sam. 31.*

Oh that our common people would reade and remember this, that in stead of getting helpe by such Satanicall meanes as thy vse, they prouoke the Lord (as *Paul* tels the *Corinthians* in another case, of receiuing the Sacrament vnworthily, *1 Cor. 11. 29. 30.*) to plague them eyther with further diseases, or else with death it selfe, as hee did *Saul* and *Abazia*.

Secondly, suppose thou shouldest get help, it is by the Diuels meanes, and who would goe to such a filthy Physitian ?

Thirdly,

Against  
seeking to  
Witches &  
Charmers,  
in sicknes.

Thirdly, if by this meanes thou be relieved, thy soule is a thousand times more prejudiced; the cure of thy body is the curse of thy soule; thou procures the health of the one by the sicknesse of the other; so thy salve is worse then thy sore: therefore when Sathan and his Instruments can helpe thy health, so much as Superstition and Idolatry in seeking to them, hinders thy saluation, then I shall say to thee ( as *Elizeus* to *Naaman* (*Goe in peace, even to the house of Rimmon.*

Others there be that vse other meanes, which haue no warrant: of which kinde are those that vse any manner of Charms or Spels, or that hang about their neckes Characters and Figures, cyther in Paper, Wood, or Waxe, &c. which are all vaine and superstitious, because neyther by creation, nor by any ordinance in Gods word they haue any power to cure diseases: for, words doe onely signifie, Figures can but onely represent.

Indeede I confesse, there are some things that haue some vertue in them, being hung about the necke, as white <sup>k</sup> Peonie in this kinde, is good against the Falling-sickenesse; and Wolfea-dung, tyed to the body, is good against the Collicke; so there are many the like, which haue not their operation by Inchantment, but from an inward vertue: but all Amulets and Ligatures, &c. which worke  
not

\* Galen.  
lib.6.& 10  
de simpl.  
Medic.

*directing to liue and dye well.* 461

not by some virtuall contract, must needes haue their power from the Diuell.

The last durie which must be done in sicknesse, is relative, concerning others: of which briefly, euens as wee haue spoke of those that concerne God and our selues. Others I call eyther our Enemies or our Friends: those without vs, or our owne Families.

First, to thy enemye thou must be reconciled; forgiue him, and desire to be forgiuen of him: thou art now about not to offer a Lambe or a Bullocke, as in the Leuiticall law, but thy selfe, thy body, thy soule a sacrifice to G O D, *Rom. 12. 1.* Oh then first be reconciled to thy God ere thou offer thy gift, *Mat. 5. 23.* Now, if the party whom thou hast iniured, eyther be absent, or present and vwill not relent; yet thou in seeking peace hast discharged thy conscience, and God will accept thy will for the deede.

Secondly, if thou hast wronged any man by any manner of Iniustice whatsoeuer, secretly or openly, thou must make restitution, euill gotten goods must be restored, be they gotten by Vsury, Oppression, Extortion, keeping the pawne, the pledge, or by any sinister meanes whatsoeuer: the L O R D strictly inioynes it, *Leuit. 6. vers. 1. 2. 3. 4.* *Zachew* practised it, *Luke 14.* The Law of Nations and of Nature approoues it, and the  
very

462 *Simeons dying Song,*

very Law that is writ within vs doth presse and vrge it.

The practise of the world is against both these rules: for alas, are there not many whose malice is (like coales of Iuniper) vnquenchable? The throwing of dust amongst buzzing Bees, makes them quiet; but the summons to their dust, causeth not some to leaue their waspishnesse: they carry wrath boyling within their breasts, as in a Furnace, euen to Topher, the fire and Furnace of Hell; neuer purposing to forget nor forgiue; nay, wishing that their very spirits could torture and torment their enemies after their dissolution. And for restitution, how few be there that once dreame of it, much lesse determine it? in which case they come farre short of *Iudas*, who at his desperate death would restore those thirtie pieces which hee got in life with the price of blood, *Mat. 27.4.5.* In which those men doe not onely preiudice their owne soules, but their Children also and posteritie, euen in earthly things, in leauing to them riches wrongfully got, which bring deseruedly the curse of God vpon all the rest of that estate which they bequeath vnto them; according to the phrase:

— *De male quasitis vix gaudet tertius haerēs.*  
*Goods euill got, who ere enioy them,*  
*Helpe not the third heyres, but annoy them.*

like

Reconcili-  
 ation with  
 enemies, &  
 restitution  
 in wrongs,  
 in sicknesse  
 to be pra-  
 ctised.



*directing to liue and dye well.* 463

like that coale of fire which the rauinous Eagle carryed to her nest, which set all the rest of the nest on fire.

Thirdly, thou must haue a speciall care to provide for the peace, welfare, and prosperitie of those that are committed to thy charge, that it may goe well with them after thy death.

The Magistrate, after the example of *Moses*, *Deut.* 31. 1. *Ioshua*, and *David*, must provide for the godly and peaceable estate of that Towne, Citie, or Common-wealth, ouer which hee is set, that pure Religion may be maintained, outward Peace established, ciuill Iustice executed, &c.

*Iosh.* 25.  
*1 King.* 2.

The Minister, as much as he can, when he is in dying, must cast to provide for the continuance of the good estate of that Flocke, ouer which the holy Ghost hath made him Ouer-seer. Thus our Sauour himselfe, the chiefe Shepheard, had a care of his Flocke, ere hee left them; hee moderates the mourning of the Daughters of Ierusalem; giues Commission to his Disciples to teach all Nations, *Mat.* 28. 19. comforts them with the promised Comforter, *Iohn* 16. 7. Thus *Peter* endeuoured, that those to whom hee writ and preached, should haue remembrance of what hee taught them, euen after his departure, *1 Peter* 1. 15. If *Peters* pretended Successors stood not so much on their personall succession, as they should in the right of succession, labouring

Magi-  
strates, Mi-  
nisters and  
Masters  
must pro-  
uide for  
the good of  
their char-  
ges, euen  
after their  
death.

# 464 *Simeons dying Song,*

labouring to imitate the doctrine of *Peter*, of the Prophets, and Apostles; nay, if this care of doctrinall succession were in the Ministers of the reformed Religion, wee should not haue here so much blindnesse and ignorance, where once was light; there so many Schismes, Errors and Heresies, where once was an vnitie in veritie; else-where so many Wolues come into the roomes of faithfull Pastors, *Acts. 20 ver. 29.*

Thirdly, if thou beest a Master of a Familie, thou must set thine house in order, as the Prophet from God commands *Ezekias, Esa. 38. 1.* Now for as much as all Scripture is from God, *2 Tim. 3. 16. 2 Pet. 1. 20.* and all examples are for our learning, *Rom. 15. 4.* what was said to *Ezekias*, is said to euery man, *Set thine house in order.* For, Order (saith *Nazsanzes*<sup>1</sup>) is the mother and preseruer of all things. Now for the procuring this order in thy Familie, doe two things: 1. concernes the temporall: 2. the spirituall estate of thy Familie.

For the first, make thy Will and Testament, thou shouldest make it in thy health, as *Abraham* did<sup>m</sup>, who in his health makes a Will and giues Legacies: but chiefly in thy sicknesse, as did *Isaack*<sup>n</sup>; and *Iacob* in that propheticall Testament of his, *Gen. 49.* So some thus set downe Christs Will on the Crosse: he giues his Soule to his Father, his louing Mother

<sup>1</sup>De mod-  
eratione in  
disputat.  
seruanda.

<sup>m</sup> Gen. 17.

<sup>n</sup> Gen. 27.

<sup>o</sup> Luke 23.

46. 52.

Ioh. 19. 27.

Luke 23.

43. 34.

*directing to liue and dye well.* 465

Mother, to his beloued Disciple *John*, his body to *Ioseph* of *Aramathia*, to the penitent Theefe *Paradise*, to the Iewes his heartiest desires, when hee prayes for them, &c. Now, it is not a matter of indifferencie, but a thing that conscience bindes thee to, euen to make a Will, and to distribute thine inheritance, as *Siracides* counsels, *Syr.* 33. 22. for thus discharging a good conscience, thou maist more freely depart in peace, as a man takes his iourney more freely when hee hath set his house in order.

5 Reasons  
why a sick  
man must  
make his  
Will.

Secondly, so thou cuttest off many contentions, and stayest many suites in Law.

*Rom.* 16. 12

Thirdly, thou takest away scandall and offence, and so preuentest a woe threatned, *Mat.* 18. 7.

Fourthly, thou shalt be thought a wise man, and not dye like a *Nabal* and a foole, in setting all at sixe and seauen, and so shalt leaue behinde thee a good name, as a *precious Oynment*, *Eccles.* 7. 3.

Fiftly, thou shalt in this imitate God, vvho is the God of order and not of confusion.

Now in the manner of making thy Will, let the Rules be, 1. the Law of *G O D*, 2. of Nature, 3. of that Nation whercof thou art a member, 4. of common equitie. If thy will be against any of these rules, it is culpable. First, then it is Gods will to preferre thine owne

H h

bloud

466 *Simeons dying Song,*

4. Maine  
rules in  
making all  
Wils.

P Lib. 2. de  
rep. polit.  
3 Lib. 2. c. 8

bloud, in disposing of thy estate, before others; as G O D tels *Abraham*, that *Eliazer*, a stranger, shall not be his heyre, but his owne Sonne, *Gen. 15. 4.* The like, God commaunds the *Israelites*, that if any man dye, his Sonne shall be his heyre; if hee haue no Sonne, his Daughter; if no Daughter, his Brethren; so descending still to the next of kinne, *Numb. 27. 8. 17.* It is a fault then for any man to alienate his goods or lands wholly from his bloud and posteritie, the light of Grace and of Nature to, condemnes it; euen the very Schooles of P *Plato* and 9 *Aristotle*.

Secondly, those are culpable, that give all to the eldest, and little or nothing to the rest; or all to Sonnes, nothing to Daughters: for, though it be equall that the eldest haue more then the rest: First, because he is the eldest, the *Reuben*, and first strength of the Father. Secondly, because Stockes and Families are preserved in their persons. Thirdly, that they may doe speciall seruices to the Common-wealth: yet it is exceeding vnequall to giue so much to the eldest, as though he should be my young Master, and a Gentleman, and the younger borne to beare the waller, as though he onely were a Son, and the rest Illegitimate. Fourthly, in the Lawes of equirie, remember him with something, or her, in thy Will, that haue beene trusty and faithfull Seruants to thee: gratifie  
in

*directing to liue and dye well.* 467

in thy death, their loues, labours, and strength spent for thee: deale not with them (as the Spaniell with the water) shake them not off when thou hast no more vse of them. Secondly, allot some Legacies to thy friends, as memorials of thy lasting loue. Thirdly, as thou art able remember the Chruch of God, and those that are in it, poore Ministers, or poore Members. Fourthly, such Societies in the Common-wealth as thou hast liued in.

Now, concerning the spirituall estate of thy Family, teach, instruct, exhort, admonish, and pray for every particular person in thy Familie. In this, reade, and imitate the example of *Dauid*, *1 Kings* 2. the whole Chapter. Exhort thy Wife to be the Spouse of CHRIST; thy Children, Gods Children; thy Friends, Gods Friends; thy Seruants, Gods Seruants: so shall God, and Gods Spirit, giue that testimonie of thee, that hee did of *Abraham*, *Gen.* 18. 19. euen for instructing thy Familie after thee. The practise of these Precepts concernes thy peace, both in sicknesse and in death.

Lastly, when thou feelest Death approaching, comming neare to the Agonie and pangs of it; then, vvith the Marriners, stearne aright, to get into the Hauen: there is the greatest danger, and if recovered the greatest ioy.

A christian  
carriage  
prescribed  
even in the  
houre of  
death.

Now labour, as thou hast liued, so to dye by Faith. Now apply the Promise to thy Soule; trust in it, let it quicken thee, as it did *David*, *Psal.* 119. 49. Comfort thy selfe (as that persecuted Patriarke did, when Death was before him) euen in the Lord thy God, 1 *Sam.* 30. 6. Now let God be the strength of thy heart, euen vvhhen thy flesh fayles, and thy heart also, *Psal.* 73. 26. Now vvith the Israelites, looke to him vvith the eye of Faith, of whom the brazen Serpent was a figure, euen when the Serpent Death imbraceth thee to sting thee, *Iohn* 3. 14. Now call to minde all the former mercies of thy God, to thy soule, and suck spirituall sweetnesse from them. Now, vvith *Moses*, cry vnto God, euen when thou seest the dead Sea, (as hee the red Sea) before thee, *Exod.* 14. Now pray with all thy powers and spirits; loue the Lord vvith all thy heart and affections; reioyce that thou art going to meete thy Bridegroom: now mourne and weepe more then euer, that thou hast offended so good, so gracious, and so louing a GOD: Now, with *Ezekias*, remember thy former sinnes, in the bitterness of thy soule, turne thy selfe to the wall and weepe in the secret silence of thy Soule, *Esay* 38. 3. that so thou vvashing thy soule with penitent teares, thy CHRIST may, at that instant, vvash away

*directing to liue and dye well.* 469

away the pollutions of it vvith his blood :  
that so it may be presented spotlesse before  
the Lords Tribunall, vvhither it is approach-  
ing : that so ( as it is said of the Doue and the  
Eagle, that when they haue plunged their  
vvings in the water, they are better fitted for  
their flight ) thou plunging thy selfe into the  
troubled Bethesda poole of thy repentant  
teares, distilling from the Limbecke of a re-  
morsefull heart, thy soule may take the wings  
of a Doue, and flye out of the Cage and Coate  
of thy body, to her eternall rest in *Abrahams*  
bosome. Now with *Simeons* heart, sing *Simeons*  
Song: now awaken all thy powers, to praise the  
Lord; so (as in singing wee ascend to higher  
notes,) thy soule leauing the earth of thy bo-  
dy, shall with the Larke mount still higher and  
higher; nay, it shall be carryed vp on the wings  
of wayting Angels, till it be transcendent  
amongst the *Quires* of those heauenly Hierar-  
chies, that sing continuall Halleluiahs vnto  
the once incarnate, now deified Lambe, even  
*Simeons* Lord, that sits vpon the throne. To  
whom, with the Father, and the eternall Spirit,  
a Trinitie in Vnitie, and Vnitie in Trinitie, as  
his due, and our duty, from the ground of our  
hearts and soules, be ascribed all Honour,  
Glory, Power, Maiestie, and Mercy,  
of vs and all Churches, now and  
for euermore. *Amen.*



Necessary Incouragements, and  
Comforts, against the grieuances  
of seuerall Crosses.

\*Jer. 31. 16.

*Because that many are too much dejected,  
and disconsolate, at the death of their  
friends, Parents for Children, Children  
for Parents, Husbands for Wives, and  
Wives for Husbands, Brother for Bro-  
ther, and Friend for Friend, mourning  
(like \*Rachel for her Children) and will  
not be comforted: let these Motiues moue  
thee to take truce with thy teares, and  
not to sorrow as did the Heathens with-  
out hope.*

**I** NOW and acknowledge that it  
is GOD that hath taken away  
thy friend, the pleasure of thine  
eyes, thy Wife, or the like; there-  
fore, as God said to Ezekiel in the  
like case, *Mourne not, nor weepe, neyther let thy  
teares runne downe: cease from sighing, and make*



no mourning for the dead, *Ezek.* 24. 16. 17. Murmure not as did the rebellious Israelites, when their Brethren were taken away, *Numb.* 16. 41. Kicke not against the pricke, *Aet.* 9. 5. resist not God with a stiffe and vncircumcised heart; *Aet.* 7. 51. but, like an obedient childe, imbrace the stroke of thy Father, and kisse the rod.

2. The Saints of God haue beene patient spectators of the deaths of as neare and deare friends, as any thou hast parted withall; whose Patience, in this crosse, I propound vnto thee to imitate, as *Iames* propounds *Iobs* Patience to be imitated in euery crosse, *Iames* 5. 11. Thus *Adam* and *Eue* saw the death of their sonne *Abel*, *Gen.* 4. *Noah* the destruction of the whole world, by the Deluge, *Gen.* 7. *Abraham*, of *Terah* his Father, *Gen.* 11. 32. so, of his deare Wife *Sarah*: *Gen.* 23. 2. *Lot*, of his Wife: *Gen.* 19. 26. *Isaack*, of his Mother, and of *Abraham* his tender Parents: *Gen.* 25. 8. 9. *Jacob*, of his Father *Isaack*, *Gen.* 35. 29. of his beautifull and beloued *Rachel*, *Gen.* 35. 19. Thus when *Aaron* saw his two sonnes, *Nadab* and *Abihu*, deuoured with fire from the Lord, hee held his peace: *Leuit.* 10. 2. 3. *Iob* blessed God as well when his Children were slaine, as his goods imbezeled: *Iob* 1. 21. 22. for *Eli* lamented the losse of the Arke, rather then the slaughter of *Hophni* and *Phinees*; for which his

Daughter in-Law also was more moued, then for the death of her Husband: 1 *Sam.* 4.v. 18. 19. 20. 21. 22. *Danid* more bewayled the spirituall death of the soules of *Ammon* and *Ab. solon* then the corporall deaths of their bodies, thy dying in their sinnes of Incest and Treason<sup>a</sup>, 2 *Sam.* 14. 14. Lastly, the Virgin *Mary* and *Iohn* the Disciple, stood by the Crosse of Christ in his Passion, onely with compassion<sup>b</sup>, without that outward lamentation which Christ condemned in the Daughters of Ierusalem, and in them, immoderate mourning in all; *Mat.* 27. 56. *Luke* 23. 28. which particulars, chiefly the last, as *Ambrose* applyed them in his Funerall Oration of *Valentinian* the Emperour, so they must be laid to heart in our application and imitation in euey Funerall.

<sup>a</sup> *Crimina doluit, non exitu filiorum. Amb.*  
<sup>b</sup> *Stantem lego, stentem non lego. Ambr. in orat. funeb.*

*Gen.* 5.

*Luk.* 12. 37.

3 If hee dyed in the Faith of Christ, hee is translated (like *Enoch*) from this life to a better; from this vaile of misery to eternall glory: hee is a Citizen of Heauen, an inheritor of a Kingdome. Sorrow not for his triumph, he is gone to possesse a Crowne in Glorification, which was granted him in Predestination, promised him in Vocation.

4 Hee is blessed, being dead in the Lord, *Apoc.* 14.

5 Hee is returned home to his Fathers house; hee is gone to his better friends, euen  
 to

to the companie of innumerable Saints and Angels, and to the Spirits of the iust, *Heb. 12. 22. 23. Mat. 22. 30. Ren. 15. 11. Mat. 8. 11. 1 Thes. 4. 17.*

6 Hee is inseperably vnited vnto G O D, the chiefe and perfect Good: first, whom to see is Tranquillitie: secondly, whom to rest in is Securitie: thirdly, to enioy is Felicitie. Being incorporated into that Citie; first, whose King is Veritie: secondly, the Lawes Charitie: thirdly, the Dignities Equitie: fourthly, the Life Eternitie; in which hee shall be sempeternally blessed, ioying in, and inioying, first, a certaine Securitie; secondly, a secure Tranquillitie; thirdly, a safe Iocunditie; fourthly, happy eternitie; fifthly, an eternall felicitie.

Augustine.  
Prosper.

7 He is now married vnto his Bridegroom CH R I S T, to whom his soule was contracted in earth, and the Marriage-feast is now solemnized in Heaven: now, thy mirth, not thy mourning, becomes a Marriage, *Hos. 2. 19. Mat. 22. Phil. 1. 23. Iohn 12. 26. & 17. 24. Luke 33. 43. 46. Ren. 7. 17.*

8 Consider that his warre-fare is now at an end: his iourney is finished, and his worke is accomplished: if G O D had had any more worke for him to haue done, hee should haue liued longer: for, as God sweepes away the wicked when they are at the height of sinne, as hee did *Er* and *Onan*, *Gen. 38.* the Sodomites,

# 474 Necessary Comforts,

mites, *Hophni*, *Phinees* and *Absolon*; so the  
godly in the height of Grace.

9 He was here a Pilgrime and a stranger,  
as were the Patriarkes, *Abraham*<sup>c</sup>, *Isaack*<sup>d</sup>, *Ia-*  
*cob*<sup>e</sup>, *David*, and the rest; now he hath hoyst  
vp sailes, hee is gone home into his owne  
Country, therefore why shouldest thou grieue  
at his happy voyage and safe arrivall?

10 Thou hast not lost him\*, but left him;  
hee is not dead but departed; nay, (as Christ  
said of *lairus* his Daughter, and *Lazarus*),  
thy Friend, thy Damzell, thy Daughter, be it  
hee or shee, is not dead but sleepeth; and (as  
E *Martha* belecueed) there shall be a time when  
they shall waken. Now, what mother grieues  
that her vnquiet childe sleepees and takes the  
rest? many weepe because their Children will  
not, or cannot sleepe, few because they doe  
sleepe.

11 Hee shall be restored vnto thee againe  
at the Resurrection of the iust, even in his bo-  
dy, *Psal.* 17. 15. *Iob* 19. 25. *Iohn* 5. 29. as his  
soule is now immediately gone to God, as did  
the soule of *Lazarus*, *Luke* 16. 22. of *Stephen*,  
*Acts* 7. 69. of the penitent Theefe, *Luke* 23.  
43. yea, of CHRIST himselte, *verse* 46.  
where it remains in ioy, *Mat.* 25. v. 21. & 23.  
so the body shall be re-vnited to it againe, par-  
ticipating with it in glory <sup>h</sup> vnspeakeable and  
iueverlasting. Therefore mourne not exces-  
sively

\* *Heb.* 11. 9

10.

*Cha.* 13. 14

<sup>d</sup> *Gen* 47. 9.

<sup>e</sup> *Psal.* 39.

14.

\* *Amici*

*mortui non*

*amissi sed*

*pramissi.*

*Bern.*

*f Iohn* 11.

11.

E *Verse* 24.

<sup>h</sup> *1 Cor.* 2. 9.

<sup>i</sup> *Mat.* 25.

46.

*Iohn* 3. 16.

36.

*1 Thes.* 4. 17

*2 Tim.* 2. 10

*2 Cor.* 4. 17.

liuely for him, like the Gentiles, the Epicures, and Sadduces that haue no hope of the Resurrection.

12 Though hee cannot come to thee, as the dead *Diuēs* desired, *Luk* 16.24. yet ere long thou shalt goe to him, as *Dauid* said of his deceased <sup>k</sup> Childe; yea, thou shalt in all probability, know him againe, in thy Glorification, as *Adam* knew *Eue* in the Creation <sup>l</sup>, <sup>1</sup> *Gen.* 2.23. and as *Peter* knew *Moses* and *Elias* <sup>m</sup> in Christs Transfiguration. Therefore haue patience for his absence, till you meete againe to your more mutuall comfort; as <sup>n</sup> *Iacob* met with *Ioseph* in a better place. <sup>k</sup> *Sam.* 12. 23. <sup>1</sup> *Gen.* 2.23. <sup>m</sup> *Mat.* 17. 4.

13 His better part is yet liuing, his soule is immortall, *Iohn* 11.25. 26. onely the Cage of the body is broken, and the soule, like a Bird, hath taken vviings, and is at rest. *Mors non interitus sed introitus, non obitus sed abitus.*

14 His estate is now bettered, and farre more blessed then it was: of a Bond-man being made a Free-man. Freed by Death:

First, from Sinne, *Rom.* 6.7. to which here hee was solde <sup>o</sup>, as *Ioseph* <sup>p</sup> was solde to the *Ishmaelites*. <sup>1</sup> *Rom.* 7.14. <sup>p</sup> *Gen.* 37. 28.

Secondly, hee is freed from the miseries of this life, the punishments of Sinne <sup>q</sup>, as from a prison, by this Goale-delivery Death: his paines <sup>r</sup> in this life <sup>s</sup>, concluding in the pleasures of the next. <sup>2</sup> *Rom.* 6.23. <sup>r</sup> *Gen.* 3.16. 17.18. 19. <sup>s</sup> *Lu.* 16.25.

Thirdly, hee is free from the Gunne-shot of

# 476 Necessary Comforts,

of the world, and from those evils which are fore-told in the last times, *Mat. 24. Luke 21. 25. 26. 1 Tim. 4. 1. 2. 2 Tim. 3. 1. ad 9. Chap. 4. ver. 3. 4. 2 Pet. 2. 1. 2. 3.*

Fourthly, from the vanitie vnder which all the Creatures groane. *Rom. 8. 20. 21. 22.*

*Judg. I. 7.  
8. 9.*

Fiftly, besides, hee is with Tryumph and honour recalled from exile and banishment, as was once *Themistocles* amongst the Athenians, and *Iphthah* amongst the Israelites, to receiue dignities in his owne Country, from whence his soule came. Now, are any Parents sorie, when their Children, of Bond men, are infranchized; of Prentises, are made Freemen? Is any man grieued that his distressed and disgraced friend is recalled home from Banishment, and that by the King himselfe? Now, this is thy case, if thou take paines to apply it.

*Gen 3. 19.  
Heb. 9. ult.  
Pro. 16. 6.  
Quod generatur cor-  
rumpitur.  
Quod oritur  
mritur.  
Serius aut  
citius me-  
tam prope-  
ranus ad  
vnam.*

15 In thy exceeding sorrow thou lamentest what could not be preuented: for hee vvas one of the Sonnes of *Adam*, therefore borne to dye<sup>u</sup>; hee could not escape the stroke, as the Swallow by flying. For, the God of Nature now confirms the Principles of Nature; that whatsoeuer hath motion by generation, must haue a cessation from motion by corruption.

16 Thy case is not alone, but thou hast millions and thousands, both in the Christian and

and Heathenish world, sayling, at this instant, all along with thee in the Sea of sorrow, driven with the windes of their owne sighes and sobs, for the like, or greater crosses then thine, bewayling publike and priuate calamities. Therefore if companions in griefe (as the phrase is) mitigate griefe, then let societie assuage thy Sorrow.

*Solamen  
miseris so-  
cios habuisse  
doloris.*

17 Thy impatient sorrow, 1. hurts thy selfe, 2. preiudiceth thy health, 3. consumes thy moysture, 4. occasionedly shortens thy life, 5. Discontents thy friends, 6. displeaseth thy God: therefore eyther moderate it, or leaue it off: or, (which is best of all) turne the streame of it, from a naturall to a spirituall, from a carnall to a Christian sorrow for thy speciall sinnes, which is that godly sorrow<sup>x</sup> commanded of God, y practised by the Saints, z causing repentance vnto saluation, neuer to be repented of.

1 Cor. 7. 16.

x *Isa. 2. 12*

13. 7. 17.

y *1 Sam. 7. 6*

*Esa. 38. 3.*

*Mark. 9. 24*

*Mat. 26. 75*

*Luke 7.*

z *2 Cor. 7.*

10. 11.

Thy extreame sorrow for the dead is as fruitlesse as faithlesse, as vnprofitable to the dead, or to the liuing, to others and thy selfe, as vnpleasant: therefore let *Dauids* considerations when his Childe was dead, be thy directions, z *Sam. 12. 22. 23.*

The Lord is still liuing, who is thy Head, thy Husband, thy Father, thy Mother, thy brother, thy sister, all in all vnto thee, if thou hearest him, belieuest in him, and obeyest<sup>a</sup> him: there-

<sup>a</sup> *Luke 8. 21*

therefore, as *David* in another extremitie,  
 comfort thy selfe in the Lord<sup>b</sup> thy God : hap-  
 py is hee that is ready to leaue all for Christs  
 sake<sup>c</sup>; that can say with one of the Auncients,  
 d *My God and all things* : my God, my Guide,  
 my Rocke, my Defence, my Salvation<sup>e</sup>; there-  
 fore that loue which thou diddest beare to  
 them that are gone, sequestrate it from the  
 dead, and reflexe it vpon God : there is dan-  
 ger in our earthly loue, whether naturall to  
 our Childe, coniugall to our marriage Mate, or  
 morrall to our Friend : in which vcee may  
 soone offend, in the defect of too little, or in  
 excelle of too much. For which cause, God  
 being a f Jealous God, and not enduring that  
 our hearts g should be set on any thing in lo-  
 uing it, too much, ouer, or aboue, or besides,  
 or equall with himselfe, oft deprives vs of our  
 loued Idols. Therefore hee hath crost the  
 loues of his dearest Saints in this kinde : of  
 two Wiues *Iacobs Rachell* dyes, which hee lo-  
 ued aboue *Leah* h; of twelue Sonnes, *Iacobs*  
*Ioseph* is solde, his dearling, more then the  
 rest<sup>i</sup>; of many Children, *Davids Absolon* and  
*Adoniah* k, whom hee most pampered, soo-  
 nest perish; of all *Davids* Friends hee soonest  
 sorrowes for his best Friend, his halfe-soule  
*Ienathan*. Thus perhaps it is with thee : thine  
 owne l Sheepe from thine owne bosome, thy  
 Turtle-doue, thy louing Hinde, thy Wife, the  
 sayrest

<sup>b</sup> 1 Sam. 30.  
6.

<sup>c</sup> Mat. 10

37-38. 39.

<sup>d</sup> Deus meus

& omnia.

<sup>e</sup> Psal. 18. 1.

<sup>f</sup> Exod. 20.

<sup>g</sup> Pro. 4. 23

<sup>h</sup> Gen. 29.

30.

Ch. 35. v. 18

<sup>i</sup> Gen. 37. 4

v. 23. 24.

Ch. 39.

<sup>k</sup> 1 Kin. 1. 6

<sup>l</sup> 1 Sam. 12.

3.



sayrest male-Lambe in thy Folds, thy Heyre and eldest Sonne, thy strength, thy *Rauben*, or thy Friend, thy second selfe, is taken from thee; perhaps thy heart was more vpon them then vpon God, therefore God hath taken away the occasion of thy Idolatry.

Then there is danger in earthly loue, but there is no danger in louing, ouer-louing, our louing God. The speech was as seasoned, as the heart was sanctified, which I once heard of a young Gentlewoman; *Lord, thou hast deprived mee (quoth shee) of my deare Husband, of mine onely Sonne, whom I loved too dearly. I see now thou wouldst haue my whole loue thy selfe: Lord, take it all, thou shalt haue it, thou art worthy of it, it is too little for thee.*

20 Lastly, thinke with thy selfe, that if those whom thou bewaylest were sensible and capable of thy immoderatenes in this kinde (as they are not) they would say vnto thee, as God said to <sup>m</sup> *Rachell*, and Christ to <sup>n</sup> *Iairus*, <sup>m</sup> *Ier. 31.* and to the <sup>o</sup> *Widdow of Nain*, lamenting their <sup>16.</sup> Children, *Weepe not*: nay, as hee said to the <sup>n</sup> *Luke 8. 59* bewaylers of his Passion, *Weepe not for mee,* <sup>o</sup> *Luke 7. 13.* <sup>p</sup> *Luke 23.* <sup>28:</sup> *but weepe for your selues*: I am well, your case is worse; I haue conquered, you are still fighting; I am in the Hauen, you are fluctuate on the Sea: and therefore as it would be a meanes to restraints the Papists Idolatrie in praying to Saints and Angels, if they had but eyes to see how

9 Acts 14.

7. 12. 13.

14. 15.

Apo. 19. 10.

Rev. 14. 7.

Acts 10.

25. 26.

how they inforce vpon them this Idolatrous worship, which themselves haue & prohibited, and directed vnto God: so leaue thy sorrowing, till thou consider how little notice they take of it, how little they desire it, or delight in it, for whom thou sorrowest: being to no more purpose, then to pray to the dead, or for the dead, which is grosse Superstition. This made euen *Ennius* the Heathen Poet, forbid that any should weepe for him after his death; which, *Solon* and others ambitiously haue desired.

Other Motiues might be vrged, to moue thee to moderation in this point; yet I would not so reforme this abuse in the excesse, as though I condemned the meane in mourning: this were to runne from one extreame to another: let this therefore conclusiue determine for thy iudgement, and direct thy practise, that it is lawfull to deplore the departure of the dead; as the <sup>1</sup> Egyptians lamented *Jacob* seauentie dayes, and his Children seauen dayes; as <sup>2</sup> *Abraham* mourned for *Sarah*, the <sup>3</sup> Israelites for *Moses*, for <sup>4</sup> *Aaron*, for <sup>5</sup> *Iosias*, for <sup>6</sup> *Samuel*, <sup>7</sup> *David*, for *Ab-solon*, for <sup>8</sup> *Jonathan*, for *Abner*, the faithfull for *Stenen*, the women for *Dorcas*, &c. yea, the very cruell Scythians, Hircamans, Sabeans, the sauage Indians, Lothopagians, &c. howsoeuer they be not so curious in burying their

<sup>1</sup> Gen. 50.<sup>2</sup> 3. 7. 10.<sup>3</sup> Gen. 23. 2.<sup>4</sup> Deut. 34. 8<sup>5</sup> Numb. 20

29.

<sup>6</sup> 2 Chron.

35. 24.

<sup>7</sup> 1 Sam. 25

1.

22 Sam. 18.

33.

22 Sam. 1.

11. 12.

their dead as we : some casting them on dung-hills, some vnto Dogges, some into the Sea, some into the fire, &c. yet they shew some motion and mourning for them. Then, if Iewes and Pagans mourne; why not Christians? And indeede as it is a curse to the vicked, as it was to *Reconiah*, that none shall say, alas for them, when they are dead, *Ier. 22. 18.* so the godly ought to be lamented : First, because they did much good in their places, *Acts 9. 39.* Secondly, because the world was bettered and blessed by them, *Prou. 11. 11.* Thirdly, wee may feare some Iudgements after their departure, *Esay 58. 2.* Fourthly, because the wicked will be more ready to sinne, and there are few left to pray for the vicked, and to stand in the gap, as did *Abraham, Moses* and *Phinees*. Fifthly, because they were worthy lights and ornaments in the Church or common-wealth where they liued, *Lam. 4. 20.* as was *Iosiah*, for which cause we may euen weare mourning apparrell to expresse our sorrow. So the wicked to, may be bewailed; because, for ought wee know, they are gone downe into the bottomlesse pit of perdition, the place for wicked men, *Psal. 9. 17.* the place whither <sup>b</sup> *Corah* and *Dathan*, and <sup>c</sup> *Indas*, and <sup>d</sup> *Aholon* went vnto, for ought that is to the contrary : yet wee must mourne in that meane : First, that wee discover not

I i

our

*Numb. 16*

33.

*Acts 1. 25*

*2 Sam. 18*

33.

our owne selfe-loue, because we haue lost some good by them : Secondly, nor hypocrisie, in seeming to mourne : Thirdly, nor distrust, as though there were no resurrection : *1 Thes. 4.* Fourthly, nor excelle, knowing that they are but gone a iourney, and wee shall quickly ouer-take them : not for euer sent away from vs, but for a time sent before vs.

---

*Comforts against the Crosse of sicknesse and diseases, howeuer intollerable and incurable.*

**B**Ecause Sicknesse and Diseases, which distresse and distemper euery part and power of the whole man, are very burthensome to the flesh : as, besides their present paines, being the Heralds and fore-runners of Death, tending to the dissolution of Nature, let these Considerations be so many Cordials and spirituall lenitiues, to mitigate and allswage the extremities or permanencie of thy dolours in cyther kinde : For, *misery commeth not out of the dust, neyther doth affliction spring from the Earth. Iob 5.6.*

1 Consider that this visitation is the message of the Almighty God : it comes not by chance or Fortune, colds, surfetings, sweatings, &c. are but the meanes, Gods hand throwes this stone at thee, for it was hee that  
 . smit

smite <sup>a</sup> Pharaoh, and the Egyptians, and the  
<sup>b</sup> Philistines, &c. and cast <sup>c</sup> Ezekias vpon his  
sicke couch. Therefore storne not, mur-  
mure not, hee hath sent it, and who hath re-  
sisted his will? *Rom. 9. 19.*

<sup>a</sup> *Exod. 7.*  
*Exod. 8.*  
<sup>b</sup> *1 Sam. 5. 9*  
<sup>c</sup> *Esay 38.*

2 Consider the nature of this God, vnder  
whose hand thou groanest; that hee is rich in  
mercy, of tender compassion, abundant in  
goodnesse and truth, and loueth thee in his  
CHRIST, correcting thee of loue as a Fa-  
ther, not punishing thee as a Iudge: for though  
these sufferings be plagues to the wicked, as  
were the plagues of Egypt, of Sodome, and  
of Moab, yet to thee and all the Elect in Christ,  
they are but fatherly chastisements.

*Eph. 2. 4.*  
*Exod. 34. 6*  
*Isa. 2. 13.*  
*Jonas 4. 2.*  
*Heb. 12. 7.*  
*1 Cor. 10.*

3 Consider Gods gracious ends and pur-  
poses in these thy visitations.

First, to draw thee to the light and sense of  
thy <sup>d</sup> sinnes, the cause of this effect; that so re-  
penting of them, thy soules sicknesse may be  
cured.

<sup>d</sup> *Iob. 5. 14.*

Secondly, thou art iudged in this kinde, and  
chastened of the Lord, that thou shouldest not  
be condemned with the world, *1 Cor. 11. 32.*

Thirdly, to breake and pull downe the pride  
of thy heart, a sinne which the Lord abhorres  
and detests, both in the wicked, as hee did in  
*Herod, Acts 12.* and in his owne children, as  
in *Ezekias, 2 Chron. 32. 25.* for which cause he  
brings downe thy heart through this heauie-

ness, because thou hast rebelled against the word of the Lord, *Psal.* 107. v. 11, 12.

Fourthly, to trie thy Faith and Patience, whether thou wilt kisse his rod, and cleave to him in aduersitie as thou promisedst in prosperitie: for, God delights to try his like gold in the fire; as a Master tryes the fidelitie of his Seruant, and a Father the obedience of his Childe: and therefore according to the sinceritie and measure of our graces in this life (as wee see in Gods proceedings with *Abraham*, *Job*, *Dauid*, yea CHRIST himselſe) shall our tryals and our afflictions be, both inward and outward.

Fiftly, to shake off thy carnall securitie: for, prosperitie makes thee forget God, as did the Israelites, *Manasses*, *Dauid*, &c. but this visitation driues thee home by weeping-Crosse to thy Father, as it did them and the prodigall Childe, *Luke* 15.

4 Remember that thou worthily deseruest this Crosse of sickenesse, as a punishment for thy sinnes, the sinnes of thy youth and of thy age, omisſiue and commiſſiue: sinne being the cause and originall of all diseases, Agues, Feauers, Consumptions, Plague-sores, Leprosies, and the like, *Leuit.* 26. v. 14. 15. 16. *Iohn* 5. 14. Therefore as God from time to time hath visited the sinnes of others, both of the righteous and the reprobates, so hee hath found out

out thee: hee that punished the Israelites with diuers and sundry plagues, for <sup>f</sup> rebelling against *Moses* and *Aaron*, and for <sup>e</sup> murmuring against God, hee that plagued <sup>h</sup> *Pharaoh* with Frogs, Lice, Bloud, Death of the first borne, and Drownings, for contempt of God, hardnesse of heart, and oppression of his people. Hee that smit the <sup>i</sup> Philistines with Emmerods in their secret parts, for their abuse of the Arke: King <sup>k</sup> *Uzziah* with Leprosie, for abusing the Priests Office: *Gebezi*, for his <sup>l</sup> Couetousnesse: the <sup>m</sup> Bethshamites with death, for prying into the Arke: the <sup>n</sup> Corinthians with sickenesse and death, for profaning the Lords Supper: <sup>o</sup> *Asa* with diseases in his feete, for imprisoning the Prophet: <sup>p</sup> *Domitian*, <sup>q</sup> *Hadrian*, <sup>r</sup> *Valerian*, *Dioclesian*, *Maximinus*, *Julian*, *Anrelian*, *Arno'phus*, *Antiochus*, *Herod*, and others, vvith incurable diseases and death it selfe, <sup>s</sup> for their pride, blasphemie, persecutions of his Children, and the like sins: *Cerinthus*, *Arrius*, and others within the Church, with sodaine Iudgements for their blasphemous Heresies; nay, euen his owne people with the plague of three-score and ten thousand men, for the mistrust of *Dauid* his Seruant <sup>t</sup>, that God which neuer suffered sinne to goe vnpunished in Iustice, if it were not pardoned in Mercy: he that sees no iniquitie in *Iacob* <sup>u</sup>, nor no sinne in *Israell*, in couering

<sup>f</sup> Numb. 16  
49  
<sup>e</sup> Numb. 24  
3. 12.  
<sup>h</sup> Exod. ch 8  
Ch. 9. Ch. 10  
Ch. 12 & 14  
<sup>i</sup> 1 Sam. 5. 9.  
<sup>k</sup> 2 Chron.  
26. 19.  
<sup>l</sup> 2 Kin. 5. 27  
<sup>m</sup> 1 Sam. 6  
19.  
<sup>n</sup> 1 Cor. 11.  
36.  
<sup>o</sup> 2 Chr. 16.  
10. 11. 12.  
<sup>p</sup> Sueton.  
<sup>q</sup> Spart.  
lib. 2. c. 12.  
<sup>r</sup> Euseb. lib.  
7. cap. 3.  
<sup>s</sup> Rufinus,  
Niceph.  
&c.  
<sup>t</sup> 2 Sam. 24.  
<sup>u</sup> Numb. 23  
21.

<sup>a</sup> *Ps.* 32. 1. 2 the transgressions of his Children <sup>a</sup>, and re-  
 mitting the eternall punishment to the peni-  
 tent in respect of their soules: yet there are  
 causes sufficient for him, some secret, some re-  
 vealed: 1. Both in respect of God: 2. of his  
 Church: 3. of the wicked: and 4. of thy selfe;  
 that he should exercise thee with temporall af-  
 flictions here, as he did *David* <sup>y</sup>, as with sick-  
 nesse, diseases, &c. Therefore, as the Israelites  
 found out *Achan* the Theefe <sup>z</sup>, the cause of  
 their plague; the Marriners, *Jonas* <sup>a</sup>, the cause  
 of their storme, whom they punished con-  
 dignely: so, finde thou out by a diligent search,  
 thy *Achan*, thy *Jonas*, thy speciall sinne, which  
 occasions this blast and storme of sickenesse:  
 put *Achan* to death, crucifie that sinne, cast  
*Jonas* into the Sea, drowne it, or wash it in a  
 floud of teares, as did *Peter* <sup>b</sup>, and *Ezekias* <sup>c</sup>,  
 and CHRIST will wash thy wounds vvith  
 his blood, he will recouer thy soule and restore  
 thy sicke body, if it be good for thee, or re-  
 nue thy state in a heauenly mansion provided  
 for thee <sup>d</sup>. Depend vpon God for the issue,  
 haue recourse vnto him by Faith, in the first  
 place: looke vpon the brazen Serpent as  
 soone as euer thou art wounded <sup>e</sup>, and thou  
 shalt be healed and helped; eyther thou shalt  
 be deliuered from this crosse, as was *Ezekias* <sup>f</sup>,  
 or haue patience to indure it, as had *Iob*; or a  
 happy issue in it, as had *David*: but runne not  
 in

<sup>y</sup> *1 Sam.* 12.<sup>z</sup> *10.* 11.<sup>a</sup> *Iosh.* 7. 24<sup>b</sup> *Jon.* 1. 15.<sup>c</sup> *Zeph.* 2. 1.<sup>d</sup> *Mat.* 26.<sup>e</sup> *Esa.* 38. 3<sup>f</sup> *John* 14.

2. 3.

<sup>g</sup> *Mum.* 21.*John* 3. 14.

15.

<sup>h</sup> *Esa.* 38. 21

22.



in the first place, to the Physitian, vvith *Afa*,  
*1 Chron. 16. 12.* nor to Charmers, Witches,  
 and Coniurers, as did *Abazia*, to *Baalzebub*  
 the God of Ekron *2 Kings 1. 3.* as *Saul* to the  
 Witch of Endor, least thou perish as hee did,  
 least thou pay the Diuell thy soule, as our ig-  
 norant superstitious common people doe, for  
 curing thy body, the wages that hee requires,  
 least thy medicine be worse then thy disease;  
 but *Returne vnto the Lord, hee hath spoyled*  
*thee, and hee will heale thee, hee hath wounded*  
*thee, and he will binde thee vp. Hos. 6. 1.*

5 God inflicteth lesse vpon thee then thy  
 sinnes deserue, though thy paine be great: for  
 as wee are all by nature sinfull, *Psal. 51. 4.* Cor-  
 rupt and abhominable, and gone out of the  
 way, *Psal. 14. 3. Psal. 53.* all offending in ma-  
 ny things, *Lament. 2. 3.* so he might condignely  
 pay thee the wages of thy sinnes, death, dam-  
 nation, Hell fire, *Rom. 6. 23. Rom. 21. 8.* for  
 indeede it is the mercy of God, that wee are  
 not vntoally consumed, because his compassions  
 faile not, *Lament. 3. 22. 23.* Hee hath not dealt  
 with thee after thy sinnes, nor rewarded thee after  
 thine iniquitie, *Psal. 103. 10*

6 God afflicts thee not so much as hee  
 might and could: for, as thou hast sinned in  
 euery part, in thy tongue, in thy head, thy  
 eyes, thy feete, *Rom. 3. 13. 14. 15.* as euery  
 member hath beene made a weapon of vn-

488 *Necessary Comforts,*

righteousnes to fight against God, *Rom. 8. 13.* so hee could racke and rent, torture and torment thee in euery member: euen as hee will deale with the reprobates in hell. Doth thy head ake with the Shunamites childe? *2 Kin. 4. ver. 18.* hee could make thy heart ake to; he could scorch thy tongue like the rich Gluttons, *Luk. 16. 24.* burne thee within thy bowels, as hee did *Antiochus*, &c. Is one member distressed? hee could smite thee with boyles from the crowne of the head to the sole of thy foote, as hee did *Iob*, *Iob 2. 7.* Therefore it is kindnesse to punish one part, when all haue offended.

7 The Saints and Seruants of God haue indured greater extremities, then as yet thou wast euer invred vnto: thou hast heard as of the patience so of the paines of *Iob*, thou hast not felt a Flea's biting in respect of him, and yet there was peace to him at the last, *Iob 42. ver. 17.* Looke vpon the Patients of Christ, that heauenly Physitian, in the Gospell, one good woman troubled with an illue of bloud twelue yeeres long, which had spent all shee had vpon the Physitians, yet at last cured. An other woman vexed with a spirit of infirmitie, eight and fiftie yeeres, that was bowed together, and could not lift vp her selfe in any wise, yet loosed by CHRIST from her disease. A man that vvas diseased eight and thirtie yeeres, lying

*Luk. 8. 43.*

44.

*Luke 13.*

11. 12. 13.

*Iohn 5. 5. 6.*

7. 8.

lying at the poole of Bethesda, yet at the voyce of Christ rose vp, tooke vp his bed, and walked.

How long, thinke you, was *Lazarus* pined with hunger, wanting crummes; payned with vlcers, wanting comforts; reiected of men; his best Physicke the Dogs tongues, ere hee were carryed by the Angels into Heauen, *Luke 16*. I might instance in the Creeple that was lame from his mothers wombe, that sate at the gate of *Salomons Temple*, called *Beautifull*: and in that other impotent Creeple at *Lystra*, which were both of them healed and helped: the one by *Peter* and *Iohn*; the other by *Paul* and *Barabas*, *Acts 14. 8. 9. 10*. In *Eneas* that kept his couch eight yeeres, sicke of the Palsie, yet in the name of Christ made whole, *Acts 9. 33. 34*. In him that was blinde from his birth, *Iohn 9. 2*. In those two blinde men that cryed after Christ, *Mat. 9. 27*. All which by faith, receiued their sight from him that is the light of the world. So, in those whose Sonnes and Daughters were dispossessed of those tormenting Spirits, wherewith from their Cradles, they were possessed, *Mat. 9. 21. verse 25. Luke 9. 42. Mat. 15. 22*. with all the rest of the halt, blinde, dumbe, maymed, &c. that were cast downe at *Iesus* his feete, and healed, *Mat. 15. 30. 31*. If I should set before you, in order, *Danils* sufferings

*Acts 3. 2.*

*7. 6.*

*Acts 14.*

*7. 8.*

*Iohn 9. 7. 6.*

*7.*

*Mat. 9. 7.*

*29.*

in

in this kinde, you would wonder; who though hee were a King, a Priest, and a Prophet, a man after Gods owne heart, yet indured *diva & dura*, hard and harsh prestures: G O D so tempered his cup, that hee occasionedly cryes out, that by reason of his outward and inward sorrowes, there was no health in his flesh, no rest in his bones, his wounds stincking through corruptnesse, his loynes filled vvith sore diseases, no sound part in his body, his flesh trembling within him, and the terrours of death comming about him, his heart panting, his eyes dimmed, his strength failing; every way so perplexed, that his extremities cause him not onely to cry and call, and complaine and groane, but euen to roare and bellow out, (like an Oxe pricked,) in the bitterness of his soule, *Psal. 55. 4. 5. Psal. 38. 2. 3. 4. 5. 6. 7. 8. &c.* yet for all that so freed; so comforted after, that his heart was filled with ioy, and his mouth with laughter; that hee broke forth into prayses vnto his God, vvith ioyfull songs for his deliuerance. Apply this Mithridate of these examples to thine owne ruptures. Did not the L O R D loue those whom he so visited as well as hee loueth thee? Did hee release those, and can hee not release and relieue thee? *Is the Lords hand shortened, that hee cannot helpe? or his care heauy, that hee will not beare? Esay 59. 1. &c.*

8 Thy dolours are nothing if they be compared with the sufferings and Passion of Christ the Messias, neyther in their vehemencie or continuation; all his whole life, from his Cradle in Bethlem, to his Crosse in Golgotha, being a dying life, or a liuing death; exposed to the malice, madnesse, opprobries, and calumnies of his enemies, *Herod*, and *Herodians*, *Scribes*, *Pharisees*, *Sadduces*, *Iewes*, *Judas*; to 1. *Pouertie*, *Hunger*, 2. *Thirst*, *Wearinesse*, &c. which miserable life was concluded with such a death, so ignominious, for the shame of it, *Phil.* 2.8. so dolorous, 1. both in respect of paines of body, by the *Nayles* and *Thornes*, in the sinewie parts of the body: 2. and of griefes of minde, for the ingratitude of the *Iewes*, the treason of *Judas*, the faintnesse of his *Disciples*: 3. and of the tortures of soule, in the apprehension of the wrath of his Father, that in his entrance into it, hee sweat water and bloud in the Garden; in the vndergoing of it, hee cryed, *My God, my God, why hast thou forsaken mee!* All concurring together, make such a confluence of sorrowes, that thy greatest paines are but pleasures and refreshings: nay, the sufferings of all the *Martyres*, 1. *Stenen*, *Iohn Baptist*, 2. *James*, 3. *Peter*, *Paul*, *Lawrence*, &c. and the rest, doe not poize and paralell it in the least particulars. Now, canst thou grudge against thy God, for afflicting

*Psal.* 22.

*Esay* 53.

ing

ing thee deservedly, that art nocent, being his Sonne by Adoption, when hee imposed so much vpon his owne Sonne by Nature, being innocent, onely made sinne for thee, *Rom. 4. vers. 25.*

*Non debent  
sub spinoso  
capite mem-  
bra esse mol-  
lia.*

9 By these sufferings thou art made conformable to the Image of Christ; *Rom. 8. 29.* who by many tribulations entred into glory, *Luke 24. 26.* It is vnseemely for the members to goe one way when the head goes another; if thou beest a part of Christs body, then a head of thornes must haue pricked members.

10 There is no greife so great, but the Lord can, and will in his due time, ease and relieue thee, as hee hath promised, *Psal. 50. vers. 15.* yea, from thy most grievous diseases, *Exod. 15. 20. Psal. 34. 18.* For, when did any of the Lords Children cry vnto him, but hee heard and holpe them; *Psal. 107. 13. 14.* God is able to helpe, he will helpe, he knowes how to deliuer his out of euery tentation, and will deliuer them, *Esay 5. 2. Esay 59. 1. 2 Pet. 2. 9.*

11 Christ thy high Priest is touched with a fellow-feeling of thine infirmities, hauing had experience of them, in thy owne nature, *Heb. 4. 15. 16.*

12 This sicknesse of thine is the Herauld and Summoner of thy death, the warning-peece of thy departing: it is needfull that this earthly house of thine, thy terrestriall Tabernacle

nacle be pulled downe piece-meale, by ſickenefſe, that thou maiſt be cloathed with a better houſe from heauen. 2 Cor. 5. 1.

13 This thy ſickenefſe is an excellent Tutor to catechize and inſtruct thee in the Schoole of Chriſtianitie, it reades (as it were) a Diuinitie Lecture vnto thee in Chriſts owne Colledge, 1. of the \* fall of *Adam*; 2. the miſeries \*Gen 3. 18.  
of man in life; 3. his mortalitie in death; 4. the 19.  
deſert of ſinne; 5. thine owne vvretchedneſſe and vnworthineſſe; 6. thy corruptions originall; 7. thy tranſgreſſions actuall; 8. the vile-  
neſſe of man; 9. the Equitie, Iuſtice, Maieſtie, Mercy, Goodneſſe, and Greatneſſe of Almighty G O D : beſides, it fits and prepares thee for a better life.

14 Remember how many groſſe and raging ſinnes this thy ſickenefſe hath cured, or, at leaſt, curbed in thee, beſides thoſe which it hath reſtrained? how hath it quenched in thee the fire of Luſt? how hath it pulled downe the head of Pride? how hath it bridled thy Anger? how reſtrayned thy Malice? how damaged vp the ſtreame of inordinate paſſions? of head-ſtrong, luſtfull, luxurious, couetous, and carnall affections? For, to whom ſickenefſe is ſanctified, it is Phyſicall to the ſoule, as medicines are to the body: thy ſoule is ſicke of the Lethargie of ſinne, ſcorcht with Luſt, inflamed with the burning Feauer of Concupiſcence,

*Quod medicina corpori, hoc morbus anime.*

piscence, distempered vvith the cold pallsie of Couetousnesse, coldnesse of Zeale, tympanie of Pride, swelling of Aemulation, with a number of such like infirmities. Now, as Physicke is vngratefull to the Patient, yet wholesome; so is sickenesse to thy body : but take it patiently, because God thy Physitian prescribes it for goods ends.

15 As this thy sickenesse cures many sins, so causarily and occasionedly, it prevents many, to which thy nature is inclined. How many doe liue, and lye, and snort in sinne, soyling their soules with all manner of pollutions, that it were better for them to be sicke in their beds? How many profane <sup>a</sup> *Esaus*, <sup>b</sup> prodigall young men, loose Libertines, like <sup>c</sup> *Horses*, are neighing after their neighbours Wiues? like <sup>d</sup> *Salomons* Foole, are watching the twilight to sleepe in the house of the strange woman; following <sup>e</sup> her (like an Oxe to the slaughter,) to the very Chamber of Death? How <sup>f</sup> many are drinking daily in Ale-houses, Hell-houses, or Tauernes; in their Germaine healths, following the sinnes of <sup>g</sup> *Sodome*, Idlenesse, and fulnesse of bread, and fulnesse of drinke to, like Epicures and Belly-gods, till they breake out into all excelsse of Riot, Blaspheemies, Oathes, Beastialities, Swaggerings, Swearings, Raylings, Reuilinges, <sup>h</sup> Fightings, and Bloud-sheds; whose states were better to haue

<sup>a</sup> *Heb.* 12.

<sup>b</sup> *Luke* 15.

<sup>c</sup> *Ier.* 5. 8.

<sup>d</sup> *Prou.* 7. 7.

<sup>e</sup> *Vers* 22.

<sup>f</sup> *Vers* 27.

<sup>g</sup> *Ezek.* 16.

<sup>h</sup> *Pro.* 23. 19



haue sober soules in sicke bodies, then to haue defiled and damned soules in such pampered bodies, <sup>1</sup> that are strong to drinke Wine, and to poure in new Wine, till they be inflamed? <sup>1</sup> *Esay* 5. 11  
How many are scraping, and scrawling, and scratching for this earth, in which they wroote and digge, like Moales and Swine, till they open a pit, from which they leape into Hell, selling their soules for the Mammon of iniquitie like <sup>k</sup> *Iudas* and *Demas*; whose bodies, if <sup>k</sup> *Mat.* 26. 15.  
they were more sickely, perhaps their soules would be more healthy and holy, and their estate more happy? How many Country-men ride and runne, like mad men, vp and downe to the Citie, and in the Citie, for the tearme of life, from the Innes of Court to Westminster, not sparing the very Sabbath, to effect their couetous or malicious plots 'against their neighbours, who were safer at home, sicke in their beds, then here to imploy their strong bodyes and politique pates in the Diuels Office, to be aecusers and tormenters of their Brethren?

The Whore that hunts for the precious soule of a man; the Theefe, that waytes like a Lyon in his Denne, to catch his prey; the Vsurer, that bites to the bones, and deuoures the flesh; the <sup>1</sup> Gamester, that holds a false <sup>1</sup> *Prov.* 28. 17  
Plough; the Player and the Pander, and all the rest of Sathans Factors, that exchange  
his

his finnes for foules, living in vnlawfull callings, vpon the finnes of the people; how much better had it beene for them that their Mothers vvombes had beene their perpetuall beds and graues; or that they were all their life time imprisoned in their private Chambers, tyed to their couches with the cords of sickenesse, then to runne head-long in such courses to hell, strong and liuely, where they shall be chained and pained eternally in the bottomlesse pit.

Besides, how many abuse their outward members and senses in the seruice of sinne and Sathan, whose case would be ealier in iudgement, if they had neuer had them, or by diseases were deprived of them? The vnchaste Eye that lusts after a woman, the window that lets lusts into the soule, were it not better pluckt out? Oh that *Sampson*, *Sichem*, *Potiphar*s wife, and *Dani*l, had beene blinde then when they beheld those beauties that vvore there banes! Those whose feete are ready to shed bloud, swift to euill (as *Hazael*) speedy to runne to sinne; how good were it for them to be lame? those that haue hands to perpetrate mischiefe, were better their hands vvore withered like *Ieroboams*. Oh what a blessing were it to be dumbe, to those whose tongues being set on fire on hell, are a world of vvickednesse, polluting eyther the Name, the Word,

Word, and Workes of G O D, by oathes and blasphemies, so obliging their guilty soules to condemnation and swift vengeance: 2. or the good name of their neighbours, by slanders and calumnies: 3. or their chastities, by filthy and rotten speeches?

How much better were it for our riotous Libertines and licentious Gentlemen that liue here, like the Athenians, to doe nothing but heare or see, or tell new things, to be deafe without eares, then to drinke in daily such deadly infection through that sense, as the Sponge suckes water, from soule-poysoning Playes.

Now, how mercifull is God to thee, not onely by this crosse to mortifie sinne in the inward affection; but to restraine and refraine thee from the very outward action.

16 This thy sickenesse it glorifies God, it tends to the glory of God: thou art not punished because God hates thee aboue others: for, those vpon whom the Tower of Siloh fell, were no greater sinners then the rest, *Lu. 13. 1. 2. 3.* Neyther did thou or thy Parents (perhaps) sinne aboue others; as Christ said of the blinde man, but that the glory of God might appeare; both the glory of his power & free-will in creating thee so, *Esa. 45. v. 6. v. 9. Esd. 4.* as also the glory of his might and his mercy in curing thee: for, so all the mira-  
*Iohn 9. 3.*

498      *Necessary Comforts,*

culous cures that the Lord wrought in the old or new Testament, did tend to his owne glory, both in the thankfull gratulations of his Saints for them, as in their ioyfull promulgations and declarations of them. Thus *David*, and *Ezekias*, in their Eucharisticall Hymnes, and Songs of deliuerance, after their sicknesse; *Naaman* his acknowledgement and confession of the true God of Israell; the sicke of the Palsie healed, the blinde man cured, the Centurions seruant recouered, the Samaritan cleansed, confessing their sinnes, proclaiming Christs mercies, and divulging the Miracles, were instruments of Gods glory.

17 These thy Maladies are no arguments that God hates thee; for, in this nature, or some other, God chasteneth euery Sonne whom he receiueth. None euer, eyther Patriarkes, Prophets, or Apostles went to heauen out of the crosse way, by which CHRIST himselfe went to glory. Therefore as Christ to shew his loue, pittie, and compassion to the diseased and distressed, invited the halt, blinde, and lame to his great Supper; and wils others to inuite them to their feasts; so hee himselfe will accept them in his Kingdome, as he did *Lazarus*.

*These*

*These Cordials may be applyed to every ordinary visitation, but if thy paines be permanent, and thy dolours extreame and durable, yet thus revive thy fainting spirit, and strengthen thy selfe by these Meditations.*

18 **T**Hat at furthest they can but continue this short and transitory course of this life, they shall expire with death: thy dayes flye as fast as the Bird in the ayre: the Ship in the Sea, the Arrow out of a Bow, or the swiftest things in Nature. Now, thy Diseases are designed vvithin the limits of this brieve and brittle life: they haue their date in thy death; at which time they bid thee adiew, neuer to returne, but ioyes to succcede.

19 Secondly, they are nothing in comparison of those pure, Cœlestiall, blessed, and eternall ioyes in Heauen, vvich vvee haue before mentioned, as they are in the Word reuealed; so sweet, so great, that all the Arithmeticians in the vvorld cannot number them, nor all the Geometritians measure them, nor all the Logicians define them, nor the tongues of Men and Angels describe them; nay, if I were all tongue, as Saint Iohn vvas all voyce, I could not expresse them, as thou shalt experimentally feele them, after thy paynes haue here their period, vvhen thy

vvarfare is accomplished : therefore endure this rod for a time, since thou art an Heyre for euer.

20/ Thou art freed surely by Faith in CHRIST from eternall death and the paines of hell : which are fearefull in respect of the place, horrible in all the diuersities of punishments, painefull in the varietie of plagues, ineffable, invtterable, endlesse and infinite in the continuation of time : blesse God for this exemption, for this redemption.

*Comforts against the vnkindenesse of mercilesse friends.*

*Obiection.*

**O**H, but this addes griefe to thy paynes, that thy Friends are vnkinde vnto thee in this thy distresse; and thou art destitute of comforters, none compassionates thy extremities.

*Answ.* 1. This must not seeme strange vnto thee : thy case is not singular in this kinde, but vsuall and ordinary. Friends, like Swallowes, sing and make merry vvith thee, lodge and lye with thee in the Summer of prosperitie : but take their sodaine and farre flight in the Winter of aduersitie : it made  
the

the vvise Heathen exclaime, *Oh friends, no friends.*

2 The Saints haue had this measure. Did not good *Iob* finde his three friends miserable comforters in his greatest exigents? Was there any more comfort in them<sup>a</sup>, then water in a stone, or oyle in a flint: they were as a brooke dried vp. *David* had some experience in this case, when by reason of *Sauls* persecution, euen his Father, his Mother, and Brethren so farre forsooke him, his Companion that ate meate with him, was so treacherous to him, that hee was left as destitute of true friends, as the naked Bird of feathers: his friends few, his enemies many, *Psal.* 69. v. 8. ver. 21. *Psal.* 22. 12. *Psal.* 25. 17. 18. *Psal.* 69. 4.

<sup>a</sup> *Iob* 5. 13.  
14 15. 16.  
17. 26. 27.

3 Christ himselfe was reiected, not onely of *Herod* and his Courtiers, *Luke* 23. ver. 11. of the Scribes and Pharisees, &c. but euen maliced of his owne Brethren, *Iohn* 7. v. 3. 4. yea, forsaken of many of his Disciples together, *Iohn* 6. 66. of all in his Passion, except *Iohn*, *Mat.* 14. 50. denied of *Peter*<sup>b</sup>, betrayed of *Judas*, &c. *Mat.* 26. 49.

See *Tsal.*  
21. 6. 7. 8.  
12. 13. 14.  
*Psal.* 69.  
21. 22.  
applied to  
Christ.

4 There is vsually hatred amongst the nearest friends by nature. euen in prosperous estate, much more in distresse: thus *Caine* hates his Brother *Abel*, *Gen.* 4. 8. *Ismael* persecutes *Isaack*, *Gen.* 4. 29. *Esau*, *Iacob*, *Gen.* 27. ver. 41. *Cham* mockes *Noah*<sup>c</sup>, when the old

<sup>b</sup> *Luke* 22.  
37. 58.

<sup>c</sup> *Gen.* 9. 22

2 Sam. 6. man was ouer-seene in Wine; *Michell*<sup>f</sup> mocks  
 20. *David*, ouer-spent in zeale; and *Iob*'s breath  
 did smell distastfully, euen to the Wife of his  
 owne bosome.

5 Though the arme of flesh, and thy car-  
 nall friends forsake thee, yet G O D, will not  
 reiect thee, hee careth for thy soule, his  
 loue is more constant and continuall: the  
 Lord vvill neuer despise thee, nor sayle thee,  
 if thou beest of an humble and contrite heart;  
 but Christ and his Father vvill come in vnto  
 thee, and dwell with thee, if thou hearest his  
 voyce: and openest the dore of thy heart, to  
 entertaine and retaine them. Ponder these  
 places, and chew the cud vpon these Promises,  
*Esay* 66. 2. & 57. 15. *Psal.* 51. 17. *Ren.* 3. 20.  
*Iohn* 14. 23. yea, hee hath sworne that hee  
 will neuer sayle thee, nor forsake thee<sup>b</sup>. Thus  
 when Christs friends and fauourites<sup>i</sup>, eyther  
 sleepe or flye, or faint, an Angell comes to  
 comfort him from heauen: so when hee was  
 alone in the Wildernesse<sup>k</sup>. This is *David*'s  
 comfort, let it be thine, though Father and  
 Mother forsake thee, yet the Lord taketh thee  
 vp, *Psal.* 27. 10. Hee is thy God and thy salua-  
 tion, *Psal.* 18. 1. Therefore liue by faith,  
*Hab.* 2. 4. *Heb.* 10. 38.

6 If thy friends haue receiued kindnesse  
 of thee before time, and now they forget thee,  
 which grieues thee the more.

First,

<sup>b</sup> *I Ps.* 1. 5.

*Heb.* 13. 6.

<sup>i</sup> *Luk.* 22.

43. 46.

<sup>k</sup> *Mat.* 4. 11



First, examine thine heart, vvwhether thou hast not first beene by committing and continuing such and such sinnes : vnthankfull and vnkinde to thy G O D, after so many sinnes pardoned, so many mercies receiued, so many comforts renewed, so many crosses removed,&c.

Secondly, Gods dearest ones haue beene more stung vvith this viperous generation then euer thou wast, as Christ with *Iudas*<sup>1</sup>, a Disciple<sup>m</sup>, a Diuell, a Viper in his owne bosome<sup>n</sup>. *Pharaohs* Butler was vngratefull and vnmindefull of *Ioseph* and his affliction, euen after his restitution : the Israelites of *Gideon*, killing with *Asimelech* his seauentie sonnes, *Judg.* 9. 15. 17. 18.

<sup>1</sup> *Iohn* 18. 7.  
<sup>m</sup> *Act.* 1. 16  
<sup>n</sup> *Psal.* 41. 9  
*Ioh.* 13. 18.  
<sup>o</sup> *Gen.* 40.  
23.

Thirdly, what euer man doe God, is a faithfull rewarder of all that are his; being not vnmindefull of the fruits of thy Faith, eyther in the workes of Pietie towards him, or of Charitie towards thy Brethren.

7 God hath elected thee and chosen thee, before all time, to life and glory, therefore care not though man reiect thee, 1 *Iohn* 3. 1.

8 Though thou canst not see thy friends here with comfort, yet ere long thou shalt see G O D as hee is, 1 *Iohn* 3. 2.

*Preparatiues against Pouertie.*

**B**Ecause that Pouertie, as it is intollerable to the carnall man, driuing him eyther to despayre in God, or to murmur against God, or to take some base and sinister courses against his owne soule; so, it is burthen some to the carnall part of a Christian, chiefly concurring with sicknesse; when Family-charges growing, strength to labour in his calling fayling, diseases increasing, friends shrinking backe, the meanes of his maintenance fayles: for which cause the wise *Agur* prayed against it, *Prou. 30. v. 9.* let these considerations moue thee yet to take vp this crosse patiently, and to follow Christ.

**I** Because it is the providence of God that thou shouldest be poore: the Lord hath tempered these two estates so in this life, riches and pouertie, that they may be both to his glory. *The rich and the poore meete together, the Lord is the maker of them all, Prou. 22. 2. Prou. 29. 13.* He will haue the rich and poore mingled together here, *Lazarus and Dines, Luke 16.* euen as hee will haue Sheepe and

<sup>a</sup> *Gen. 47.*

<sup>27</sup>  
<sup>b</sup> *Mat. 25.*

33-34.

Goates, Corne and Tares, good and bad together ( as the Israelites and Egyptians dwelt together <sup>a</sup>) till that great day of seperation <sup>b</sup>, there-

therefore ſubmit thy heart, and ſubieſt thy ſoule to the will, the worke, the pleaſure, and the prouidence of God.

2 Thy caſe is not ſingular, nor thy croſſe alone: there are thouſands at this day that drinke deeper in this bitter cuppe then thou: how many haſt thou heard of; how many knoweſt thou of Gods deare Children, that haue and are vtterly exhaust and ſpent? ſome by ſhipwracke or Pyrates by Sea, ſome by Fire, ſome by Theeues and Robbers, ſome by bad Seruants, ſome by bad Debtors and Customers, ſome by Suertſhip, ſome by prodigall and vnthriftie Children, ſome this way, ſome that; and ſome by the Surgions and Phyſicians, like the woman in the Goſpell, vvhich perhaps is thy caſe? Now, what euer the meanes be of thy impoueriſhing, God is the Author of it, afflicting thee with it, as a tryall of thy Faith, and to excite thy prayers: or infllicting it as a puniſhment of thy ſinnes. *Iob* knew well that Sathan could not ſtirre vp the tempeſt to blow downe his houſe, nor the Chaldeans and Sabeans take away his goods, without a commiſſion or permiſſion from God; therefore with him haue thou recourſe vnto God: ſay, *The Lord giues, and the Lord takes away, bleſſed be the name of the Lord, Iob 1.*

21. 22.

3 Pouertie is no token of Gods diſpleaſure

to

# 306      *Necessary Comforts,*

*Pfal* 37.3.  
9.18.19.

Ponder  
well,  
*Pfal.* 49.6.  
7.8.9.11.  
12.13.14.  
19.20.  
reade it all  
and apply  
it: so *Iob*  
*chap.* 5.

to thee : for, as it is no argument that the Lord loues a wicked man, because he is rich, so it is no argument that God reiects the godly, because they are poore : nay, vvhether wealth and wickednesse, pouerty and pietie, concurre, it testifies Gods wrath vpon the wickedly wealthy, setting them in slippery places, feeding them like Swine, with the mast of the world, against the day of slaughter : and giuing them their portion in this life, as was seene in *Nabal*, the two rich Churles in *Saint Lukes* Gospell, with diuers others. Besides, it is Gods loue to his Children to keepe them bare here, to that end he may the better blesse them. The Seruant sometimes hath a greater portion then the Sonne for a time; the slaue is better fed and clad then the Heyre, that is kept at hard meate till his inheritance fall, yet the Father loues the Heyre better. The poore Sheepe that the Housholder meanes to hold and to keepe, goes in a bare pasture, a short common, is straitely folded in the night, kept in obedience by the Shepheard and his Dog, once a yeere coldly waist and nearely shorne; but his Oxe or Bullocke that hee purposeth to butcher and kill, hee puts in a fat pasture to feede, hee goes grazing at libertie in Summer, is stall-fed and housed in Winter. Apply this to thine owne particular, if thou beest poore, and poore in spirit, thou art Gods Heyre

Heyre of his inheritance, Gods Sheepe of his pasture. The wicked, though wealthy, are slaues and bond-men, 1. to Sathan, 2. to their Lusts, 3. to their Wealth, 4. to the World: they are fat Oxen, fat Buls of Basan, like the Oxe and the Assle that know not their Master, *Esay 2. 4.* like the Horse and Mule, without vnderstanding.

Now, how much is thy case better then theirs \* ? thou art crazed in the outward scaberd, thy outward man; but they are false mettall<sup>a</sup> which shall be burnt and broken, their soules damned when their bodies dye.

*Vide Christi  
soli hom.  
de Diuice  
& Lazaro,  
4 & hom.  
12. in 2<sup>a</sup> Cor.  
Psal. 37.  
17*

4 A little that thou hast with the feare of God, is better then great riches of the vngodly, *see Prov. 16. 8. Psal. 37. 16.*

5 All things fall out to the best to those that feare G O D; yea, *all things*<sup>b</sup>, and euery thing, as well pouertie as riches. G O D is thy Physitian, thou art his Patient: the Physitian knowes better then the Patient what is good for him.

*Rom. 8. 28*

6 If the Lord had fore-scene that a rich estate, and an higher pitch had beene good for thee, thou shouldest haue had it: but hee knowes what is best for thee, how ere thy corrupt desires incline this way or that way. The Father will not giue the Childe a Sword or Knife, though hee cry for it, he knowes it will hurt him. How knowest thou with what heart  
thou

Mat. 25.

thou shouldest haue vsed, with what hand thou shouldest haue imployed thy Tallents of wealth if thou hadst them? whether in the practise of sinne, and workes of darknesse, as dangerously to thy soule, as a Childe, or a mad man, vse a sharpe weapon, to the hurt of their owne or others bodies?

7 Pouertie hinders not the acceptance of thy Prayers, Teares, Cryes, and Sacrifices vnto thy God. A wise poore man hath not so free access in earthly Courts, to earthly Kings, as silken Courtiers; but, *The Lord heares the desires of the poore, hee bends his eare vnto them, Psal. 10. 17. For the sighes of the poore I will vp (saith the Lord) and helpe them, Psal. 12. 5. The Lord turnes vnto the prayers of the desolate, and despiseth them not, Psal. 102. verse 17. Psal. 145. ver. 18. 19. The mighty Iehouah, the King of Heauen, will heare, and helpe, and relieue thee, when the haucie, and high minded, and wealthy, and wicked witty of the world, are with their sacrifices reiect<sup>c</sup>, like Caius<sup>d</sup>: For, the Lord heales those that are broken in heart, and bindeth vp their sores: yea, the Lord relieneth the meeke, but abaseth the wicked to the ground, Psal. 147. ver. 2. v. 6. Agar<sup>e</sup> and her Childe, in their pouertie and distresse in the Wildernesse, after they were cast out of Abrahams house, cryed to the Lord, being like to perish for want of water: so did the Israelites,*

<sup>c</sup> Esay 1. 13

14

Ier 7. 10. 11

Prou. 28. 9

Psal. 51. 16

Ier. 7.

<sup>d</sup> Gen. 4. 5.

against severall Crosses. 509

Israelites in the extremities of their thirst<sup>f</sup>, and *Moses* for them, complaine vnto the Lord in a Land where no water was: so did *Sampson* call on the Lord, after his conquest of the Philistines, being ready to faint for drinke, and the Lord heard their distresse, and granted their desires: *Agars* eyes were opened, and she saw a fountaine; *Moses* smit the rocke, and the water gushed out; *Sampsons* Iaw-bone of an Asse sent out a spring of water: many are the like examples. *This poore man cryed vnto the Lord, and hee heard him*, saith *Dauid*: so did this, and this, and this. Oh then be thou patient, and penitent, and pious, and thou shalt still finde God gracious, in the midst of thy grievances.

8 Consider, that if thou be poore in thy spirit, as in thy outward estate, thou art rich in Christ (euen as the good Seruant is the Lords Free-man) thou art the Lord of all the Creatures sublunarie<sup>h</sup>, in title and interest, how euer the wicked (to whom all things are impure,) as Rebels and Traytors to God, vsurpe them from thee. As thou hast an interest in CHRIST, so to all the Creatures. Christ is all in all vnto thee<sup>i</sup>: if thou beest naked, hee is the Wedding-garment to thee; if blinde, his Spirit is Eye-salue; if hungry, hee is the Manna,<sup>k</sup> the bread of life, the bread of Heauen; if thirstie, hee is the fountaine of water,  
of

<sup>f</sup> Exod. 17.

3. 4. 5. 6.

<sup>h</sup> Iudg. 15.

18. 19.

<sup>h</sup> Psal. 8. 6.

7. 8.

<sup>i</sup> Revel. 3.

17. 18.

<sup>k</sup> Iohn 6. 48

58

John 4. 14.

in Luke 12.

32

in Rom. 8. 17

• 1am. 2. 6.

of <sup>l</sup> liuing water; if in want, thou hast a Kingdome <sup>m</sup>; if kept bare for a time, yet thou art an Heyre <sup>n</sup>, and a Coheyre with him; though reiected of men, yet elect of him. <sup>o</sup> *Hearken my beloued Brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heyres of the Kingdome which hee promised to them that loue him, James chap. 2. 6.* Let this be to thee like Sugar vnder the tongue of the Childe; let it not goe, but sucke comfort from it.

*Animus est, qui bene imperat matrimonio & virginitate.*  
Chryl.

9 Pouertie is no hinderance to thy saluation: *Lazarus* was saued, *Luke* 16. yea, though neyther Pouertie nor Riches simply of themselves, please God. no more then Marriage or Virginitie; but the sanctified heart in the right vse of both: there being rich men in Heauen, *Abraham*, the Patriarkes, *David*, *Salomon*, *Iob*, &c. who were here rich in grace: and impatient and impenitent poore men in Hell, who were here as destitute of goodnesse, as of goods; of heauenly wisdom as of wealth; of faith as of friends; yet neuerthelesse there is more perill in the rich estate: 1. both as riches <sup>p</sup> puffed vp the heart: 2. as they are weapons of tyrannie and oppression, as in *Abab* 9: 3. as they are got with fraudulencie: 4. kept with diffidence and anxietie: 5. meanes of Idolatrie <sup>r</sup>: 6. Thornes <sup>s</sup> to choake the seede of the Word: 7. Snares of the Diuell,

POsea 13. 6

Prou. 30. 8

91 Kin. 21.

2 Eph. 5. 5.

Gal. 3. 5.

1 Tim. 6. 17

3 La. 7. 8. 14



against severall Crosses. 511

to fetter the soule: 8. barres out of Gods king-  
dome<sup>v</sup>. Therefore as some Philosophers cast  
away their wealth into the water, because it  
hindered their Philosophicall studies: so, it  
were good for rich men, according to Christs  
desire<sup>x</sup>, commaund, and Injunction, to cast<sup>x</sup> *Iob. 12. 8.*  
their wealths on the watry faces of the poore<sup>y</sup>, *7 Ecc. 11. 1.*  
to make them friends of the vnrighteous *Luke 14.*  
*Mammon*, &c. least they incurre the vvoes  
denounced, *James 5. 3. 2. 3. Luke 6. 24.* But  
there are no such baites, and snares, and traps,  
in Pouertie; if the rich yong man in *Mathewes*  
Gospell<sup>z</sup>, had beene poore, perhaps hee had  
followed CHRIST, vvith as great facilitie  
and felicitie, as *Peter, Andrew, James, and*  
*John*, those poore Fishermen<sup>a</sup>; if his Cable  
had beene vntwisted, it had gone thorow the  
Needles eye. Oh how comfortable may  
this crosse be to thee, that it cannot of it selfe,  
crosse thee of Heauen, nor curse thee in  
Hell.

10 Besides, the poorer thou art, the fewer  
Tallents thou hast receiued<sup>b</sup>: the lesse that is  
committed to thy disposing, the easier shall  
be thy reckoning and thy accounts, when  
thou shalt be demaunded an account of thy  
Stewardship, and the vse of thy tallents, at the  
Lords great Audit, when hee comes to Iudge-  
ment, *Luke 16. 2.*

11 Even for the things of this life,  
though

*1 Tim. 6. 9.*

*7 Mat. 19.*

*23. 24.*

*2 Iob. 12. 8.*

*7 Ecc. 11. 1.*

*Luke 14.*

*12*

*2 Mat. 19.*

*21. 22.*

*2 Mat. 4. 20*

*21. 22. 23.*

*24.*

*b Mat. 25.*

*14. & 29.*

*30.*

*Luke 19. 12*

*13. & 30.*

though it appeare not so to carnall reason, yet the Lord hath a care of thee, and will administer vnto thee things needfull, though not superfluous. For, thy heavenly Father, like an earthly father, may see his childe need, but not bleed: for, *the Lord will not famish the soule of the righteous*, *Prou. 10. 3.* Though hee suffer thee to want for a time, yet hee will helpe in due season: hee brings the needy out of the dust, the poore out of the dung <sup>c</sup>, and *Ioseph* out of prison <sup>d</sup>. *Danid* neuer saw the righteous forsaken, nor their seede begging their bread. *The Lord will replenish the soules of the Priests with farnesse, and his people shall be satisfied with goodnesse*, *Ier. 31. 14.* *Iob* 5. 16. 19. 20. 21. 22. Therefore cast thy care vpon God, hee careth for thee. How carefull was CHRIST for the two poore marryed couple, in turning their water into wine? *Iohn* 2. 6. 7. 8. The like care the Lord hath ouer euery poore marryed couple, that haue small meanes, great charge: for, *The eyes of the Lord are vpon them that feare him, and that put their trust in his mercy, to deliuer their soules from death, and to feede them in the time of dearth*, *Psal. 33. 17. 18.* Thus hee fed *Iacob* and his Children, when there was a dearth in Canaan <sup>e</sup>, hee sent *Ioseph* before into Egypt <sup>f</sup>, in his speciall providence to provide for them. So God fed his Israell, like Sheepe, in the wilderness, with Angels food <sup>g</sup>,  
and

*Prou. 10. 3.*

<sup>c</sup> *Psal. 113. 7*

<sup>d</sup> *Gen. 41.*

14.

<sup>e</sup> *Gen. 43. 1*

*Chap. 47. 11*

<sup>f</sup> *Psal. 105*

16. 17. 18.

<sup>g</sup> *Gen. 39. 40*

